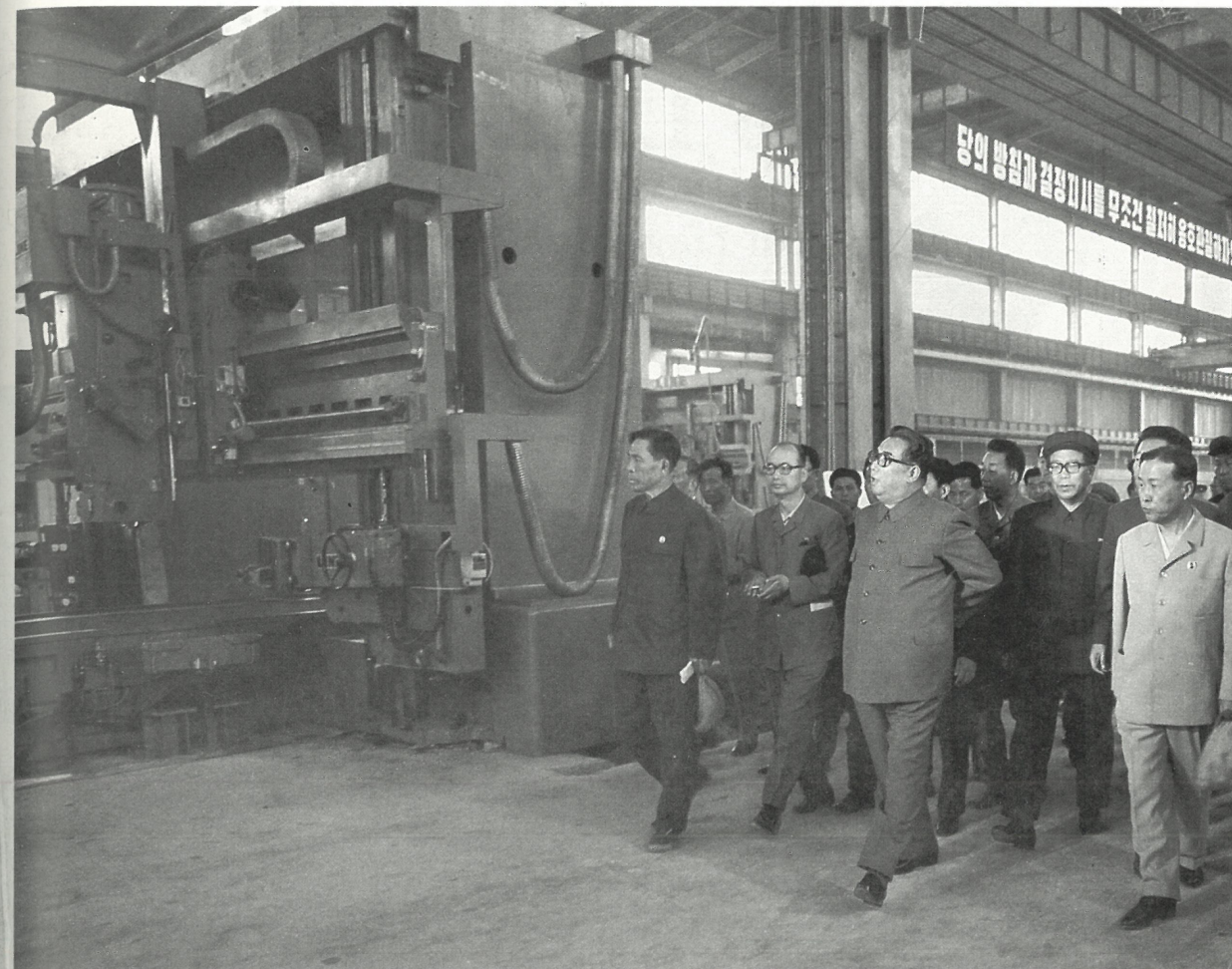




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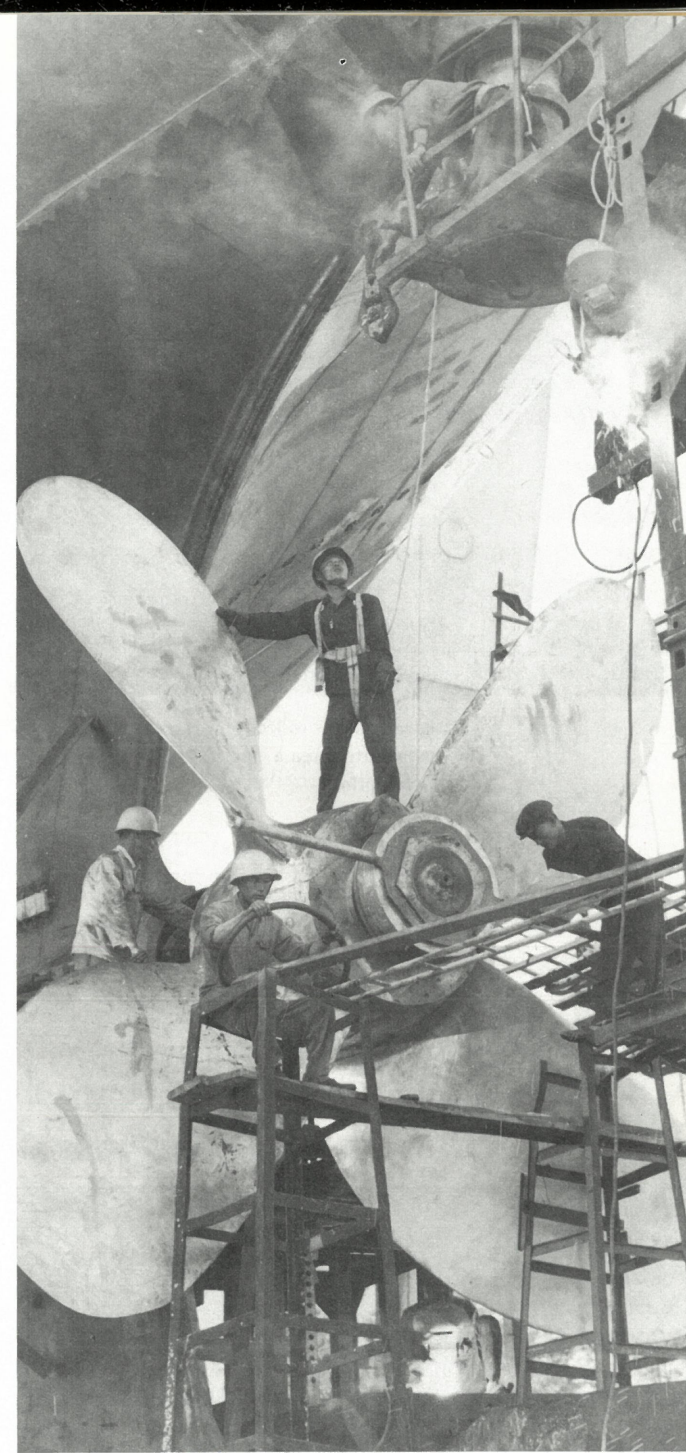
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The great leader Comrade Kim Il Sung inspecting the interior of the Taean Heavy Machine Combine

Another Giant Cargo Ship Launched

AT THE CHONGJIN SHIPYARD



The propeller is assembled

Another giant cargo ship is launched



Designers have collective discussion over even a line in the blueprint



Technicians help shipbuilders on the spot

The night is advancing, but the shipyard is sleepless



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CONTENTS

32 Years of Victory and Glory	7
A Story about Our National Name, Flag and Emblem	9
ACCOUNT OF INSPECTION	
Party Founding Museum (7)	13
Book "Brief History of President Kim Il Sung's Revolutionary Activities" Published in Japan	17

New Looks of Yangdok

Opening A New History of Golden Mountains	18
Agriculture Developing under Rays of Benevolent Sun	23
Interview	
Genuine Budgetary System for People	25
Account of Visit	
Villagers Don't Envy Urbanites	27
Ever-Developing Educational Work	29

Battle in Qinggouzi Area	31
Poem	
Kwangju!	32
Resolution on Korea	33
Kim Chaek Iron and Steel Works	34
On the Juche Idea	
Independence and Creativeness—Essential Features of Man	38
TRAVEL NOTE	
For Greening Our Land	43

MONTHLY JOURNAL

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Greeting the Sixth Party Congress

(Reportage)	
Performers of Exploits	53
Creation and Innovation	55
The Juche Idea Shows People Road of Struggle for Independence	56
Voice of World	
Appeal to World People	60
To US Congress	61
—TRAVEL NOTE—	
Along the West Coastline (3)	62
Tractors Do Farming	65
Growth of National Income and People's Welfare	67
League of Korean Students in Japan—35 Years Old (Korean Reunification Question)	69
Korea Must Be Reunified Peacefully	70
(SERIAL)	
Modern History of Korea [9]	73
(INTERVIEW)	
A Mother in Sickbed Thinks of Her Homeland (2)	78
Kim Dae Jung's Life at Stake	81
Fifth Anniversary of Papua-New Guinea's Independence	84
(SHORT STORY)	
Immortal Liaison Agent	85

PHOTOGRAVURES

☆ The great leader Comrade Kim Il Sung inspecting the interior of the Taean Heavy Machine Combine	1
☆ Another Giant Cargo Ship Launched	2
☆ Latin-American and Caribbean Regional Symposium on Juche Idea Held in Panama	45
☆ Students and Children's Hall in a Miners' Settlement	48
☆ Korean Postage Stamps	52
☆ Newly-Built Middle and Small Power Stations	93
☆ Efficacious Mass-produced Medicines	94

△ Do You Know!	91
△ News	92

FRONT COVER: The day of entrance into school

INSIDE FRONT COVER: The log cabin at Unha-ri, Yangdok County, where the great leader Comrade Kim Il Sung spent a night in September 1947, showing the road ahead of the peasants in the mountain area

INSIDE BACK COVER: Precision is ensured in processing parts for large machines

BACK COVER: Hae-Kumgang, a scenic spot in the East Sea

32 Years of Victory and Glory

This year we greet the 32nd birthday of the Democratic People's Republic of Korea, our glorious fatherland.

With the Sixth Congress of the glorious Workers' Party of Korea ahead our people fondly recollect our Republic's proud history of the greatest victory and glory ever in our nation's history.

Because they had not their genuine government in the past, our people suffered all sorts of humiliation and insult and were forced into subordination and submission as colonial slaves.

Our people, robbed of their country by the foreign aggressors, underwent untold national misfortunes. It was only after the great leader Comrade Kim Il Sung, the legendary hero of the anti-Japanese struggle and the ever-victorious iron-willed brilliant commander, liberated the country and founded the Republic that they had their genuine government.

The founding of the Republic was a new appearance of an independent people who hew out their destiny holding it firmly in their own hands and a solemn declaration of the birth of Juche Korea.

With its establishment, our people became genuine masters of the state and society, had a powerful weapon for the revolution and construction and entered the international arena with dignity and pride as the people of an independent and sovereign state.

The history of our Republic shows that only a people who take the road of independence can be prosperous and happy.

For over three decades after its founding our Republic has covered a path of hard struggle and proud victory and rendered lasting services to the country and people.

The Government of the Republic pushed forward the revolution and construction and established the most advanced socialist system

in this land where exploitation and oppression had prevailed and turned our once backward country into an independent socialist state with a strong independent national economy, a brilliant national culture and great defence power.

Our Republic is now in the age of great prosperity, our socialist system is consolidating and developing daily and our Republic is steadily strengthening.

Our Republic has covered the road of victory and glory since its birth, because it has struggled and advanced under the banner of the Juche idea, the great guiding idea for the revolution and construction.

The great leader Comrade Kim Il Sung said:

"All our achievements represent a shining victory for the Juche idea of our Party and are fruitful results of the independent line of our Party." (Kim Il Sung, Selected Works, Eng. ed., Vol. V, p. 503.)

The respected and beloved leader fathered the Juche idea containing the fundamental principles of the revolution and reflecting the people's desire and aspiration in the flame of the anti-Japanese revolutionary struggle and embodied it brilliantly and thus liberated our country and ushered in a new era of great national prosperity on this land.

In the struggle for the reunification and independence of the country and the building of a new society, the Government of the Republic, invariably guided by the great Juche idea, has thoroughly implemented the revolutionary line of independence, self-support and self-defence in all state activities.

Independence, self-support and self-defence are the basic principles of building an independent sovereign state—application of the Juche idea in politics, economy and military affairs.

As they adhered to these principles our peo-

ple could advance confidently and courageously, well aware of their goal and ways, in any complex circumstances.

The Government of the Republic has firmly maintained political independence, the life and soul of an independent sovereign state, since the first day of its existence.

It has established all its lines and policies independently in conformity with the actual conditions of our country and carried them out on the strength of our people, and thus firmly defended our country's prestige as an independent sovereign state and our people's dignity.

In order to consolidate the country's political independence and ensure its complete independence, it is necessary to build an independent national economy.

Our people has built an independent national economy, the material basis of political independence and sovereignty, and thus had a firm material guarantee as masters of state and society and lead a happy life to their hearts' content.

They brilliantly implemented the line of self-defence, made the country's defence impregnable and firmly defend the revolutionary gains attained with blood.

Highly proud that they turned their country, which had lost its shine on the world map, into an independent sovereign state, powerful and dignified, which no one else dare touch, our people are now advancing vigorously along the road of national prosperity and independent development.

The Government of the Republic, under the sagacious guidance of the respected and beloved leader Comrade Kim Il Sung, carried out thoroughly the anti-imperialist, anti-feudal democratic revolution after liberation, and completed the socialist transformation of the relations of production in town and country in a short time of 4-5 years after the war—the two most difficult and complicated social revolutions, thus ended exploitation and oppression once and for all and established the socialist system. And then it pushed forward the ideological, technical and cultural revolutions, rapidly promoting the revolution and construction and working new miracles and innovations in all domains of politics, economy and culture.

Holding aloft the banner of the three revolutions, the Government of the Republic is now striving to achieve the complete victory of socialism and capture the ideological and material fortresses of communism.

One of successes achieved by our people in their efforts for the prosperity of the Republic is that their indestructible politico-ideological unity and cohesion based on the Juche idea has been attained.

Our Republic's brilliant history of struggle for independence and sovereignty is that of having closely united all people as a revolutionary force and fought and triumphed relying on their strength.

All our people are united closely with one mind and one purpose on the basis of the Juche idea, their sole guiding idea, and the whole society has turned into a big harmonious revolutionary family where people help and lead each other forward.

This great unity and cohesion enabled us to emerge victorious from difficult and complicated social revolutions and from the fierce Fatherland Liberation War against the US imperialist aggressors.

It also enabled us to build an independent socialist industrial state in only 14 years and monumental edifices of the era of the Workers' Party.

This unbreakable unity and cohesion is now further strengthening through a new historic onward movement to model the whole society after the Juche idea.

Our Republic founded by the respected and beloved leader Comrade Kim Il Sung is the banner of all victories and glory, freedom and happiness for our people.

Our people know full well through their life experience that they can neither live nor make the revolution without the Republic and regard it as their greatest pride and happiness to make the revolution under the banner of the Republic. They are full of a firm determination to complete through generations the revolutionary cause started by the respected and beloved leader.

Only victory and glory are in store for our people who are vigorously moving ahead, rallied closely around the great leader and the Central Committee of the glorious Party, under the revolutionary banner of the Juche idea.

A Story about Our National Name, Flag and Emblem

More than 30 years have passed since the Democratic People's Republic of Korea, our glorious fatherland, was founded. In the period our people have covered a proud path of worthy and victorious struggle.

Never before in our national history of 5,000 years has our country attained so great progress and prosperity as today.

Whenever our people look back on the path of glory and victory traversed by the Republic, they think with a thankful heart of the wise guidance and warm love of the great leader who founded it and ushered in a new era of national prosperity.

OUR GOVERNMENT MUST REPRESENT PEOPLE'S INTERESTS

The Democratic People's Republic of Korea! This national pride-inspiring name of our country near and dear to the heart of every Korean carries the great leader's boundless love for our people.

Our country was liberated from Japanese imperialist colonial rule on August 15, 1945 and the whole land shook with cries of joy and our people's revolutionary ardour was sky-high.

But in the confusions right after liberation, our people did not know where to go.

Just around that time, August 20, 1945, the great leader showed the road Korea should follow in his historic speech made before our military and political cadres.

He said:

"...the Korean people are still confronted with the task of carrying out an anti-imperialist, anti-feudal, democratic revolution. As far as the question of power is concerned, in the light of the character and goal of our revolution at the present stage, we should establish a Democratic People's Republic which represents the interests of the entire Korean people."

It was a Democratic People's Republic that Korea should establish. Having seen the way ahead of new Korea, our people were filled with great emotion and joy and their hearts swelled with the boundless national pride and honour of having respected and beloved Comrade Kim Il Sung as the great leader.

He set out on the road of the revolution at his early age, fathered the immortal Juche idea, and grew strong roots of a genuine people's government. After liberation he established the first genuine people's government in our country, put forward the original policy of setting up a unified central government of all Korea and instituted the national name.

But anti-Party counterrevolutionary factionalists and other local separatists came out with untenable assertions and hindered in every way the establishment of a unified central government and the institution of the national name.

One summer day in 1948, shortly before the founding of the Republic, representatives of peasants came to Pyongyang from a far-off village to see the great leader. They had a good reason for it.

One day the villagers were going to have a meeting to support the policy set forth by the great leader, when a man, who was said to have come from the provincial capital, suddenly turned up and stopped the meeting, saying that the establishment of a unified central government was "premature" as the country was divided into the north and south and the problem of national name would be discussed again, and so they should have the meeting after the province approved of it.

The villagers could not sit and wait and sent their representatives to Pyongyang to ask the great leader about the matter. He left what he was doing and warmly received them.

After hearing them out, he asked them to speak what they thought about the national name, saying that some people insisted on deleting the word "democratic" from the national name. The representatives said that our people expressed an unreserved support to the national name proposed by him and that such a good word should never be excluded.

After hearing their simple answer, he said that he had put the word in the national name to make it clear that our government was a people's power representing the interests of the working people and enforcing democracy for them, and explained in detail the true meaning of democracy.

The problem of the national name proposed by him was discussed at a meeting of the Presidium of the Party Central Committee convened in August 1948 shortly before the proclamation of our Republic.

The great leader said that even in instituting the national name consideration should be given to both the ultimate goal and the immediate task of our revolution from the Juche position.

He denounced it as Right or "Left" deviation harmful to our revolution to exclude the word "people's" or "democratic" from the na-

tional name, and said that "Democratic People's Republic of Korea" was the most fitting national name.

Amid the unanimous support and approval of the entire Korean people in the north and south the majority of the attendants of the meeting fully supported the national name "Democratic People's Republic of Korea" proposed by him.

The Democratic People's Republic of Korea! This national name carried the lofty intention of the great leader to make yesterday's oppressed, exploited workers and peasants genuine masters of the country and ours a genuine people's country.

METTLE AND MORROW OF JUCHE KOREA

Late in November 1947, when the whole country was seething with the construction of a new country, the designing of the national flag and emblem was under way in Pyongyang for the Democratic People's Republic of Korea to be founded soon.

The great leader taught how to design them and gave the functionaries concerned the task.

To enter the international arena with their own national emblem and flag—this was the desire of our people who had become masters of power, factories and land, thanks to liberation brought by the great leader.

To meet their desire as early as possible the great leader indicated the fundamental principle and orientation to establish the national flag and emblem, the symbol of Juche Korea.

He said that our national flag and emblem should be totally Korean, that the national flag should express the lofty patriotism of the Korean Communists who had fought heroically with arms in the hands against Japanese imperialism for national liberation and the patriotic zeal and deep faith in the victorious

revolution of our people devoting themselves to the cause for the reunification, independence and prosperity of the country, and that the national emblem should show that our people, heirs to the brilliant revolutionary traditions of the anti-Japanese revolutionary struggle, fight, rallied closely around the Workers' Party of Korea, for the complete independence and sovereignty of the country and its future prosperity and should represent the bright future of our country which would have a powerful modern industry and advanced agriculture.

Faithful to his instructions, the functionaries concerned did their best.

The national flag consisted of a red panel symbolic of the indomitable fighting spirit of the revolutionary forerunners who had fought to liberate the country under the revolutionary banner unfurled by the great leader with a spirit to strike the enemy even if they died a thousand times, of a white circle and two white stripes showing that ours is a homogeneous nation boasting of a long history of thousands of years and a brilliant national culture and a resourceful, diligent, brave and patriotic people, and of two blue stripes at the top and bottom symbolic of our people's desire to fight shoulder to shoulder with all the revolutionary peoples of the world and the sovereignty of our Republic.

The national emblem was framed with rice ears and adorned with the design of a blast furnace in it.

At that time the anti-Party counterrevolutionary factionalists came out against the institution of the revolutionary and popular national flag and emblem. They insisted on depicting a plough in the white circle of the national flag, saying: "Plough symbolizes our agricultural country." They wanted to draw the Kyongbok Palace of the Li dynasty, a symbol of our people's rancor against the feudal ruling class, in the national emblem and frame it with a meaningless pattern.

Just around that time, late in January 1948, the respected and beloved leader called on the designers of the national flag and emblem for their guidance.

He saw the design of the national emblem, praised them for having framed it with rice ears as a symbol of developed agriculture, and stressed that we should modernize agriculture on a strong scientific and technical basis and make the country rich and strong so that the people could live happily.

He studied each line and dot of it and gazed awhile at the picture of blast furnace in it. And he said that the blast furnace alone was not enough to symbolize the mettle of the working class and the prospect of our industry and that the emblem should clearly show the bright prospect of our industry and agriculture.

A few days later, when the designers were at a loss what to draw in the white circle of the national flag, they were graced again with the visit of the great leader. He stressed again that the ground colour of the national flag must be red, and the white circle should be moved near the staff from the centre and a five-pointed star drawn in it as well as in the upper part of the national emblem.

The red five-pointed star! It was a symbol of the glorious revolutionary traditions built up by him in the flame of the arduous anti-Japanese revolutionary struggle and of the bright future of the fatherland.

In great joy and excitement the designers drew a red five-pointed star in the white circle of the national flag. Instantly the design seemed to move and flutter showing the stamina of Juche Korea as if a living thing.

The great leader helped to complete the design of the national emblem on the eve of the proclamation of the Republic. He instructed to replace blast furnace in the emblem with a power station, saying that he thought it best to draw a power station meaning elec-

trification showing the direction of technical development if our country was to be rich and strong and modern and that the pattern of power station would make the emblem more beautiful.

The flag and emblem symbolic of the heroic stamina of the Democratic People's Republic of Korea, the great fatherland of Juche! They, the very source of new strength, courage and confidence for our people, came into being thanks to the energetic guidance of the great leader and his deep love for people.

On September 9, 1948, the historic day to people's Korea, the great leader proclaimed to the whole world the birth of the Democratic People's Republic of Korea, our glorious fatherland, on the high rostrum of the historic Supreme People's Assembly.

The whole land resounded with cheers of joy and excitement, and people shed tears of joy and emotion hugging each other and dancing.

People paraded through streets and villages with the flags and emblems of the Republic held high at the head of columns, celebrating the birth of our Republic.

Since then our Republic, under the great leader's outstanding and seasoned leadership, has attained a high eminence of progress and civilization, doing away with the age-old backwardness, and turned into a people's paradise, into a socialist land which ensures genuine freedom and democracy to all people.

Li Yong Sik

Good Results at International Archery Contests

Our archers gave a good account of themselves at the International Archery Contests held in Hungary.

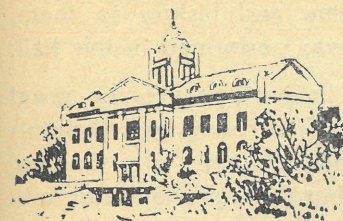
In the junior men's contest, Chang Bok Nam came first by winning 1,225 points and Kim Sang Hun came second with 1,215 points.

In the junior girls' contest Kim Tae Suk placed second with 1,105 points.

In the men's contest Pak Chol came second with 1,244 points.

The contests were attended by many archers from our country, Poland, Romania, Hungary, Czechoslovakia, the German Democratic Republic, Mongolia and Belgium.

ACCOUNT OF INSPECTION



Party Founding Museum (7)

A Lasting Historic House

The great leader Comrade Kim Il Sung guided many important meetings and functions in the parlour of office room No. 2. In this parlour he made the New Year Address for 1947, the second year after liberation, which called our people to the implementation of the first national economic plan in our country.

One day in December 1947, in this parlour he met a peasant-hunter couple who came from a mountain village in Pyonggang County, Kangwon Province, to present him with the fur of a big tiger they hunted and he showed profound love for them.

He heard that the wife had shot a big tiger, five wild boars and three roe deer within a few days and highly praised her as a "crack hunter," and said that the women of liberated

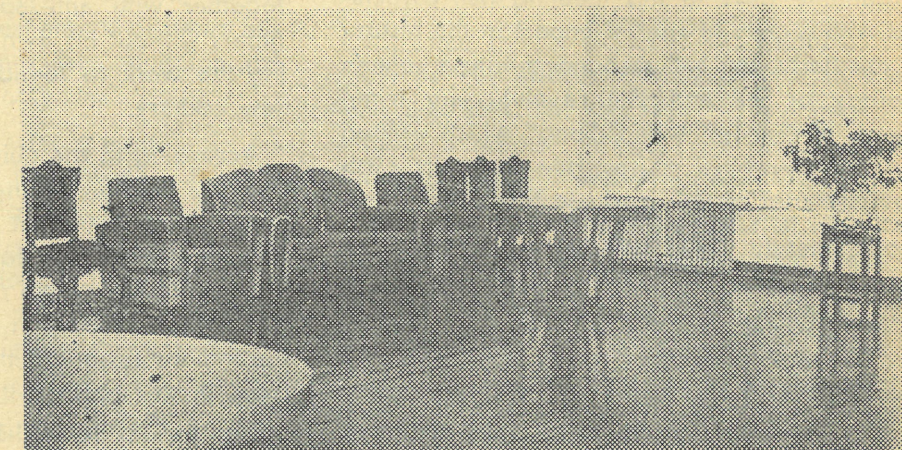
Korea were proud masters of a new country. And he posed with them for a photograph, gave them a letter of commendation, a lot of money and precious gifts including hunting guns and a camera.

The guide told us that after liberation, in the parlour the great leader met workers, peasants, scientists and technicians from different parts of the country and pointed out the tasks they had to carry out in the building of a new country, and led us to the meeting hall where the platform, the table for speakers and chairs used at the time were preserved.

In this hall the great leader guided many meetings.

At the Second Enlarged Executive Com-

The parlour in which the great leader Comrade Kim Il Sung talked with people of all strata and showed paternal love for them



mittee Meeting of the Party Central Organizing Committee held in this hall in November 1945, the great leader Comrade Kim Il Sung said:

"The whole Party should be activated for a vigorous campaign to rally the broad masses of people and strive to win over every single person who wishes to help in nation-building."

The great leader rallied the broad masses and aroused them to the struggle, while organizing and guiding the struggle for founding the Party and building a new society.

He held the Joint Enlarged Meeting of the Central Committees of the Communist Party of North Korea and the New Democratic Party of Korea in this hall and saw that a declaration on the formation of the Workers' Party, a mass party of the working people, was made, and he also guided here the meeting to send water to the peasants in the Yonbaek Plain of south Korea suffering from lack of irrigation water.

In June 1948, he called a conference of leaders of the political parties and social organizations of north and south Korea and set forth the task to frustrate the schemes of the US imperialists and the south Korean puppet clique and found the Democratic People's Republic of Korea without delay through a general north-south election.

When we were hearing the story of the unforgettable days in this meeting hall associated with events of special import in the history of our Party, the hall resounded with a solemn melody of the immortal revolutionary hymn "Song of General Kim Il Sung" which carried our memory back to the day when its birth was declared to the world in this hall.

Immediately following liberation, the anti-Japanese revolutionary fighters wanted to make a song of the great leader in reflection of the earnest desire of the people, but he strictly forbade them to do so.

They were well aware of his lofty qualities.

But they created the song to fulfil the mission entrusted by the time and history to them, his soldiers, and it was performed in this hall.

A few days after its performance the great leader, while in his office room, heard school-children singing the "Song of General Kim Il Sung," marching through the street, and learned that they had made a song of himself. He told the fighters that the song made him renew his determination to make the revolution better, saying that they made a song of himself though he had instructed them to create not a song of himself but a song of the people.

Looking round the parlour and the meeting hall, we were deeply moved by the fact that he spared no pains for the strengthening and development of our Party and the building of a new country, meeting many people and guiding many meetings one after another after liberation.

Outside, pines and larch trees in the park were trembling in a pleasant breeze.

We came out of the office and went to the two-storeyed brick house near the building, where the great leader first lived after liberation.

We ascended the wooden staircase to a simple room on the second floor used by him as his office room and bedroom.

After liberation he lived in this simple house together with anti-Japanese revolutionary fighters without his own residence, wisely leading the work to found the Party and build a new country.

According to the guide, on October 9, 1945, the day before the Inaugural Party Congress, the great leader went straight on to Kangson without visiting his longed-for native place, Mangyongdae, within calling distance, to meet the workers there first. And that night he wrote the famous report to the Inaugural Party Congress in this room.

He dispatched anti-Japanese revolutionary

fighters to different parts of the country for the preparations of Party-founding also here in this room. He said to them that he was sorry to send them on such a mission without letting them having a good rest after their return home, but the preparations for founding the Party did not brook a single day's delay.

A floor-heated room with a long table (at which the great leader had meals with anti-Japanese revolutionary fighters), the clean garden, a lake in sunset glow, flowers.... This historic house, whose door was always open for the happiness of the people 35 years ago, attracted a good many people every day.

One early morning, the great leader met with an old woman coming to this house with

a baby on her back, on his way to the office building of the Party Central Committee.

Warmly grasping her hand, he asked her why she had come.

Attracted by his modesty and kindness, she spoke to him about her bitter life in an alien land and said that she was living a hard life without a house though she had come to Pyongyang after liberation.

He heard her out and stressed that now that the country had been liberated our people were masters of the country. Later he saw that dwelling was allotted to her family behind this house and all her children studied at the Pyongyang Institute, and he always looked well after their life.



The meeting hall of the Central Organizing Committee of the Party where the great leader Comrade Kim Il Sung called important meetings for the strengthening and development of the Party

He happened to know that a young man was repairing an airplane damaged by Japs in a local city and called him to this house. The young man, who had acquired technique under Japanese imperialist rule and served Japs, worried about his past. The great leader encouraged him to become an intellectual working for the people and the revolution. And he gave the young man an honourable and important task to form an air corps in the local city.

Even after that, the great leader called him frequently to the office building of the Party Central Committee and taught him in detail how to form the air corps.

All this was also the fatherly leader's love for and trust in all our people.

The Party Founding Museum is widely known to the world as the greatest historic building for it is associated with the great leader Comrade Kim Il Sung's original idea of Party-building, his immortal revolutionary exploits

and lofty communist virtues.

Our people erected here a monument to commemorate his immortal exploits which reads in part:

...
*On a strong groundwork laid in the
 snowstorms of Paekdu,
 With the leader's great heart,
 To bring into bloom his idea in the whole
 world,
 Comrade Kim Il Sung's Party, the Juche-
 type Party, was founded. ...*

Every word inscribed on the monument impressed us deeply.

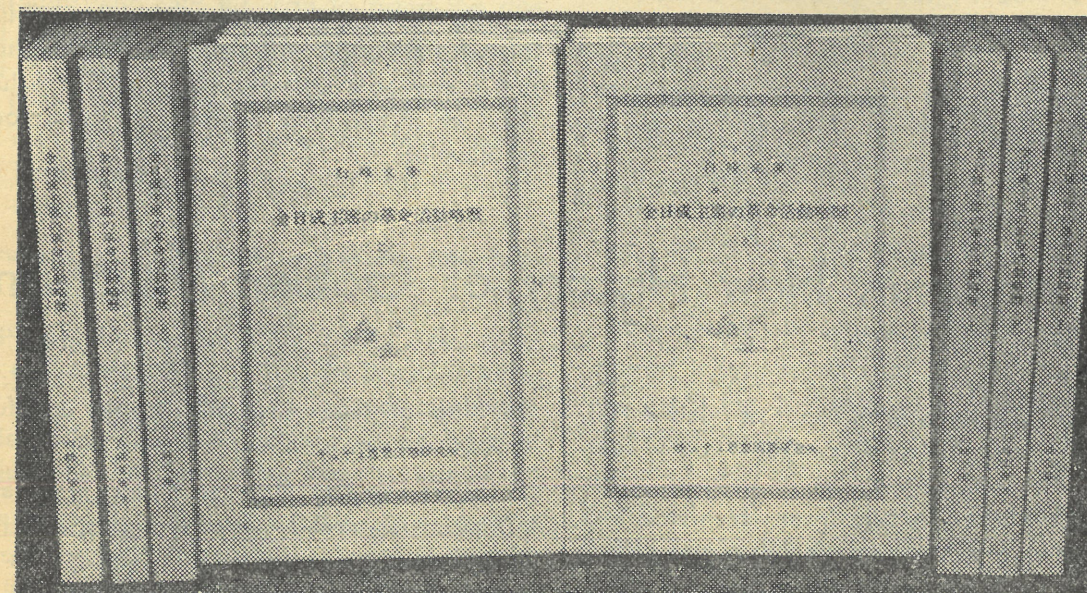
We came out of the museum, making a firm resolution to be wholeheartedly faithful to the great leader who founded and guided our Party and made it win worldwide fame and to our glorious Party.

Kim Sun Ryong

The historic house where the great leader Comrade Kim Il Sung dispatched anti-Japanese fighters to different parts of the country to prepare for founding the Party



Book "Brief History of President KIM IL SUNG's Revolutionary Activities" Published in Japan



Recently the International Institute of the Juche Idea in Tokyo, Japan, published the *Brief History of President Kim Il Sung's Revolutionary Activities* (Japanese edition in two volumes) which deals with the great leader's glorious and brilliant history of revolutionary struggle.

In the preface the book points out that the great leader has devoted his all to the freedom and happiness of the people, to the victory of the revolution, since he started out on the revolutionary road in his early age and led the Korean revolution to victory, shouldering the destiny of the country and people, and thus performed the most brilliant exploits, and continues: The glorious history of his revolutionary activities is a history of struggle and creation made by fathering the immortal Juche idea and carrying on the revolutionary cause of Juche with credit.

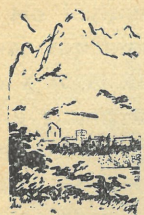
It is also a history shining with great changes and feat of having ushered in a

new historical era under the banner of Juche, a history of victory and glory bright with lasting services to the struggle for national and class liberation and human emancipation.

It is, therefore, the highest honour and happiness for the communist revolutionaries of Juche type and people to learn from great President Kim Il Sung, who has led the Korean people to glorious victory over a long time with scientific revolutionary theories, rich experiences, wise leadership and lofty virtues, fighting through revolutionary storms, follow his leadership and live and fight as revolutionary soldiers faithful to him.

The contents of volume I of the book are: Chapter I "Start of Revolutionary Activity and Presentation of the Juche-based Revolutionary Line"; Chapter II "Founding of Anti-Japanese People's Guerrilla Army and

(Continued on page 19)



New Looks of Yangdok

Our country has become a land of bliss for people. Everywhere you go, you will see people living happily and working joyously.

Songs of joy and laughter of happiness resound over the land—in the plains as well as in the remotest mountain areas.

Opening A New History of Golden Mountains

There is a village at the foot of Pukdae Hill, some 40 km northeast of Yangdok county seat. This is Kuji village (valley) in Unha-ri. It is surrounded by rocky hills from which start two rivers flowing down into the East and West Seas.

The sky-kissing steep mountains, great trees several hundred years old, mysterious-looking rocks on the cliffs, wooded thickets, crystal streams gurgling down the valleys are a rare landscape.

But it is not the beautiful scenery that made the Kuji village famous. It has become a land of glory under the great leader President Kim Il Sung's deep concern that will be retold through generations.

It was towards evening on September 29, 1947, over thirty years ago. On his way back to Pyongyang General Kim Il Sung visited the village. The respected and beloved leader who devotes his life to the people's welfare had made a guidance tour of the east coastal regions to build a new country after liberation.

He climbed rugged mountain paths some 2

Yangdok County, situated in the central mountain region of our country, had been known from old times as a place unsuitable for human habitation. But visitors are astonished at the remarkable changes made in this secluded land which had once been cut off from modern civilization.

km through wild vines and grapes and found a log cabin in a valley.

The master, an old man called Li of about 70 who was already weak in sights, had hardly imagined to host the great General in such a place of high mountains.

The General walked into the courtyard and called the master.

"Are you from the county office? I seem to have seen you once somewhere...." The old man murmured and showed him into the room.

The worn-out straw mat and walls of tree trunk in the gloomy room were a vivid reminder of the life of the mountain peasants who had long suffered harsh exploitation under Japanese imperialists and landlords. This made the General's heart ache.

The General talked with the old man without ceremony and asked him how the family was faring, whether his children were going to school, how much land he had received and what was the situation of farming and so on.

The old man said that the Japanese were driven out and that he was doing farming

without any anxiety in his own land and living better than in the past after liberation thanks to General Kim Il Sung. Over and over he expressed his joy of life. Speaking of farming, he simply said that the soil was sterile.

The General asked the old man for a stay overnight, and told his aide to bring the rice and other food they had brought with them and to prepare meal enough for all including the family folk. He then spoke minutely to the old man about how to make the land fertile and introduce the advanced methods in mountain farming.

The respected and beloved leader President Kim Il Sung said:

"People in mountain areas should make good use of the mountains. If you do this extra farming on a large scale by using the mountains while raising your usual crops, you will be able to live well without making large investments."

That day the General explained the way of increasing their cash income considerably by making good use of mountains. If they gathered edible greens and wild fruits and sold them to the state, they could be used to much profit for industrial raw materials, he said.

Hearing him, the old man Li nodded. "As I listen to you, those mountains sound like bundles of money.... Couldn't you tell your interesting story to our villagers? I'm sure they'll all listen with strained ears."

He then asked the General where he came

(Continued from page 17)

Start of Anti-Japanese Armed Struggle"; Chapter III "For New Upswing in Anti-Japanese National Liberation Struggle"; Chapter IV "Great Victory of the Anti-Japanese Revolutionary War"; Chapter V "Triumphal Return Home and Carrying Out of Anti-Imperialist, Anti-Feudal Democratic Revolution"; and Chapter VI "For Brilliant Victory in the Great Fatherland Liberation War".

New Looks of Yangdok

from.

"I grew up in a village in Pyongan Province," the General answered with smile.

"Indeed," the old man said. "That's why you know so much about farming. Yes, the county offices should be staffed with people like you, sir, natives of farming areas, I should say. How, otherwise, can they guide agriculture, the mainstay of the nation?"

"Our government offices now have men like you," the old man went on, "so farm work as well as state affairs goes on well." Then he added that with General Kim Il Sung at the helm the country had become a nice place to live in.

Soon it became evening. General Kim Il Sung shared a supper with the old man. Looking at the meal, the host said, "... Now that you are entertaining me, I feel as if I'm celebrating my 70th birthday."

"Don't say so, Grandpa," said the General. "How could this be enough if it were your 70th birthday celebration? That will be commemorated with all sorts of delicacies."

Overjoyed, the host now laid bare what was in his heart.

At that moment a local official came into the yard and courteously saluted the guest, "How do you do, General Kim Il Sung?"

The old man gaped at this unexpected scene. How could he have imagined the guest really was General Kim Il Sung—who sat face to face

Volume II consists of Chapter VII "Laying of Foundations of Socialism and Victory in the Socialist Revolution"; Chapter VIII "Completion of Industrialization of the Country and the Revolutionization and Working-Classization of the Whole Society"; and Chapter IX "Struggle for Remodelling the Whole Society after the Juche Idea and Execution of the Three Revolutions—the Ideological, the Technical and the Cultural."

with him on a mat in such a cottage and explained to him how to improve the lives of the peasants in mountain areas, who offered a cigarette and had him in company at the meal, who had liberated the country and distributed the land to the peasants—the legendary hero and the sun of the nation whom he had longed for so much, awake or asleep!

It was only from the conversation between him and the official that the old man recognized that his guest was none other than the great General.

Greatly moved, the old man said, tears in eyes with spoon in his hand:

"General, I'm really sorry that I did not recognize you before...."

The General already read his mind and said, "I have a grandfather just like you."

The face of the old man expressed boundless joy and excitement at being in company with the great leader.

After a while the old man took out a finger-marked memo-book and a pencil stub from his pocket and jotted down something in it word by word. He wrote about the visit of the General at his house on September 29, 1947—*Chusok*, or the harvest moon festival, the August 15th of the lunar calendar. Then he said, "Dear General, I have written here that General Kim Il Sung visited my house. I'll hand this down to my children."

Upon hearing this the fatherly leader said, "Grandpa, I would rather advise you to write down the injunction to pick gold out of the mountain and then hand your book down to posterity."

The old man wrote down in another note-book in big letters as he was told to, and stammered out, "General, now I can die happy without any regret." Then, saying he could not remain sitting quietly on such a joyous day he rose to his feet and began to dance mov-

ing his shoulders up and down.

He was filled with gratitude to the General who was so deeply concerned about raising their children as the masters of their native place and turning it into golden mountains with their own efforts, so that they would become as well-off as the farmers in the plains. The old man was deeply touched by the General's great love and profound trust.

That night the General spoke to the villagers minutely of the need of soil improvement and land reclamation and of the methods of farming applicable to the mountain areas. He also gave highly important teaching on making the best use of mountain resources.

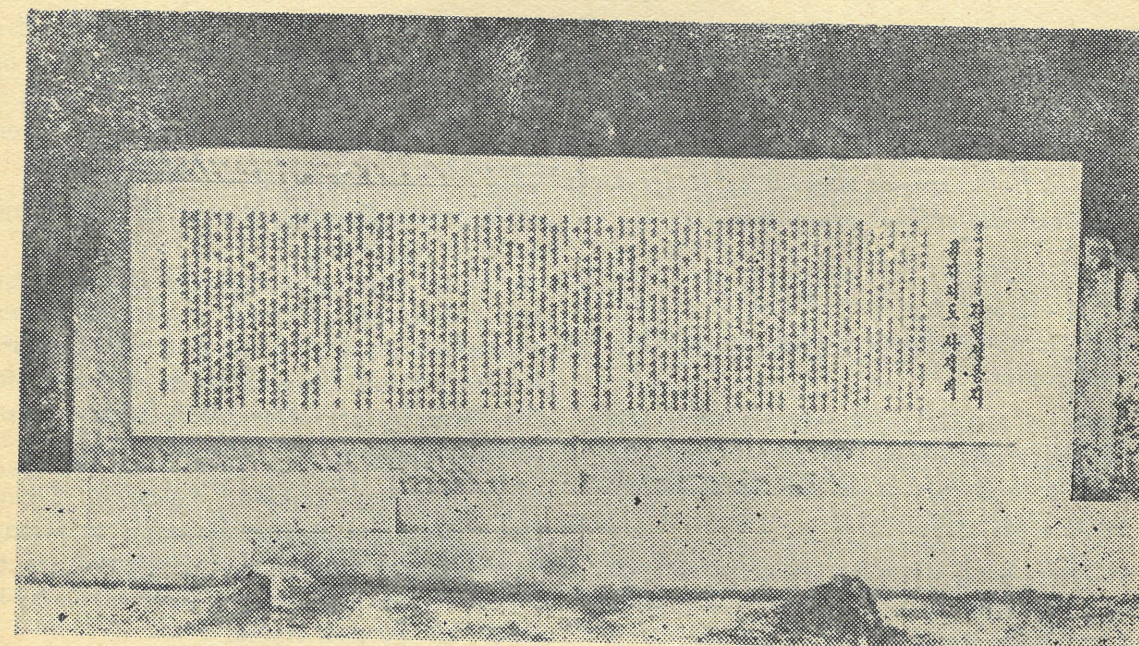
The next day, at dawn the General went with officials to climb mountains through fog, ignoring morning dews. He looked round wild fruits, edible greens and herbs, and spoke to them about how to pick and process these fruits.

He walked on along the ridgeway towards Mt. Kirin which was about 4 km away. He had not had breakfast yet. An official felt that the General would be tired, and asked him to turn back.

The great leader stopped and gazing at the eastern sky where the sun was just rising, said, "Let's climb a little further. If we are to make our people well-off as early as possible, we have to get drenched with morning dews like this and walk through bushes before anyone else." And he resumed walking.

The fatherly leader climbed the Chima-dae Ridge of Mt. Kirin, 1,200 m above sea level, after walking on rugged paths through dew-wet bushes. Looking at the expanse of a grassy land he expressed a great joy, saying "It's a very good place. Really good! You can feed 400 herbivores with the grass. Let's build a meadow and graze domestic animals."

After he came back from the Chima-dae



The monument to the on-the-spot guidance of the great leader Comrade Kim Il Sung

Ridge, he summoned local officials and peasants in front of the house of the old man Li, and inquired minutely about the state of affairs in the village.

Saying that in the mountain areas they would get well-off only when they made the most of the mountains, he instructed them to build a factory in the Yangdok county seat and spoke of how to turn the mountain resources to good account and improve the people's lives.

The great leader said to the villagers that they should not think of leaving their native mountains. He advised them to plant firmly their feet in their native soil and make the best use of the assets in the mountains and turn their place into a land of bliss. Then he had a photo taken with them for a memoir.

Before leaving the Kuji village he chose a site for a school at the sunny foothill.

Afterwards, though the country was in dif-

ficult conditions, the fatherly leader had sent plenty of chemical fertilizers and many sheep, out of his concern for the villagers. He also had the Kujigol Primary School set up for its 13 children and dispatched its first teacher himself.

Unha-ri, a land of glory, was filled with ardour, and its people were filled with joy. They were all out to gather wild fruits, greens and herbs—gold as they called them. Local industry factories mushroomed and the peasants' lives improved beyond comparison.

What is the picture of Unha-ri today, whose new history of golden mountains was opened by the great leader?

Meadows covering over 1,000 hectares have been built as instructed by the great leader and sheep, deer, cows, pigs are raised each in hundreds every year. The orchards and mulberry fields covering several dozen hectares are

yielding a rich harvest of fruit and cocoons.

Mountainsides and valleys planted with pinenut, heartnut and other oil-bearing trees cover more than 250 hectares; and 100-150 tons of wild fruits, greens and herbs of some hundred kinds are picked every year.

Many factories are run with the local materials and various foodstuffs and consumer goods are produced to improve the people's living still better.

Agricultural production has increased rapidly. The household shares in Unha-ri last year increased 8 times for grain and 29 times for cash income, as against 1946.

The village, lying along the Unha-chon stream flowing down gorges, is hemmed by high mountains. Here its inhabitants are living with-

out any worries, singing the praise of their happy life, in their tile-roofed houses with up-lifted eaves, fitted out with TV sets, radios, radio rediffusion networks, good furniture, and what not.

This great admirable change is not confined to this village alone.

After the great leader created in Changsong County the example of the solution of the rural question in mountain areas and had it generalized throughout the country, all our mountain areas have become places of bliss for people, with all amenities, as good as Unha-ri.

In Kuji village, Unha-ri, Yangdok County, there have been erected historical monuments to immortalize the glorious footprints of the fatherly leader and they are paid tribute by the visitors all the year round.

Universal Arm Loader Produced

The workers, technicians and three-revolution team members of the August 28 Factory produced a new modern universal arm loader.

This loader consists of chain conveyor and two arms instead of a bucket. It can carry dirt on the conveyor and collect dirt around, moving its two arms up and down, right and left, and dig holes for sleepers and clean ditches.

It is 4-5 times more efficient and has two times higher tunnelling speed than the former one.

It can be linked with jumbo for rock drill and with waggon for comprehensive mechanization of pit operation.

Agriculture Developing under Rays of Benevolent Sun

Yangdok is a typical mountainous county in our country. Its natural conditions are very bad for farming.

The greater part of this county is forested and the arable land is only 7.8 per cent. Even the land lies in places of various heights up to some 700 metres above the sea level.

In the pre-liberation days most of county people came here to evade the brutal oppression and exploitation of the Japanese imperialists and tilled the mountainside plots or burnt charcoal, eating grass roots and acorn.

But under the wise guidance of the great leader Comrade Kim Il Sung today the peasants in the mountainous county live as well as the people in the plains who were their envy in the past.

After the country's liberation the respected and beloved leader visited Kuji Valley, Unha-ri, Yangdok County, and instructed to diversify farming to suit the specific features of this mountainous area and make good use of mountains to radically improve the peasants' life.

That time he said to peasants in Kuji Valley: "You say that however hard you may work crops will not grow well because the soil here is basically infertile. But peasants should not quarrel with the soil. There is an ancient saying that for a diligent farmer land is neither barren nor fertile. Even barren land can be made fertile enough by applying much good manure and cultivating it well."

In order to carry into effect his far-reaching plan, peasants in Yangdok County strove to make barren land fertile.

They produced green manure and humus soil in plenty, improved the cold and moist land and rid the dry fields of stones. Thus they made all barren land fertile.

Under the bright rays of the Rural Theses

agriculture in the county made rapid progress.

In order to turn their mountainous county into a dependable grain producer agricultural workers in the county carried out irrigation projects and converted over 500 hectares of land into paddyfields and introduced irrigation in almost all dry fields.

They reap a bumper harvest of maize every year



The county has mountains and rivers and streams. Taking this into account they built dykes scores of kilometres long and terraced sloping fields.

The state supplied many farm machines and chemical fertilizers to this county.

As against 1964, the year of publication of the Rural Theses, now the number of tractors in this county grew 10.6 times, lorries 6.6 times and the per-hectare application of chemical fertilizers 3.5 times.

Great progress was made in comprehensive mechanization and overall chemicalization of agriculture.

The agricultural workers in the county do scientific and technical farming as demanded by the Juche-based farming methods with the help of water, electricity, machines and agricultural chemicals and reap rich harvest every

A rich crop of tobacco



year.

In recent years agricultural production in the county has not been affected by the abnormal weather caused by the cold front.

The following figures show the growth of the county's agricultural production:

Total Grain Output	3.7 times
Per-hectare rice yield	2.8 times
Per-hectare maize yield	5.1 times
Meat	3.3 times
Egg	5.5 times
Vegetable	8.9 times
Fruits	64 times
Cocoon	2.1 times
Per-household Income	
Grain	4 times
Cash	5.2 times

These are last year's figures as against 1964. As compared with the pre-liberation year, the figures are really astonishing.

"Yangdok tobacco" famed since old times is the special product of this county.

Today the average per-hectare yield of tobacco in the county grew 8 times and its total output nearly 15 times as against 1947.

The Kosang cooperative farm 720 metres above the sea did maize farming well and produced over 10 tons of maize per hectare in recent years.

This is a marked growth. In 1956, the time of cooperation, the farm produced only 500-600 kilograms of maize per hectare.

The farmers here produce a year grain enough to last them over three years, even setting aside enough grain for industrial raw materials and feed.

Last year Min Tae Hwa, a former burnt-field tiller with three hands, earned 35 tons of grain and 12,000 won.

All this is the brilliant fruition of the Juche-based farming methods worked out by the great leader.

Once barren land in Yangdok County has now grown fertile and produces a great abundance of grain, meat, vegetable and edible oil, and the people live a happy life without envying anything in the world.

○ Sun Sik

Interview

Genuine Budgetary System for People



The local budgetary system is a unique socialist one introduced in our country for the first time.

It has fully displayed its advantages and vitality in practice since its introduction in all our provinces, cities and counties.

Our magazine's journalist had an interview with Department Director Li Yun Gil of the Yangdok County Administrative Committee.

Journalist: The unique local budgetary system established by the great leader Comrade Kim Il Sung is displaying its advantages also in Yangdok County, I think.

Director: You are right.

The respected and beloved leader Comrade Kim Il Sung said:

"Developing the local budgetary system means precisely developing local industry, agriculture, fisheries, public welfare service, procurement work and the like, so that local

areas can manage their economic life on their own."

The local budgetary system, as he said, essentially means that all local areas develop their economy by themselves and secure money needed for running their economic life independently relying on it and effectively use the money.

Before it was introduced, our county got a large state subsidy from the national budget. But now it earns a large sum of money through its economic development and meets its budgetary expenditure with it and puts much money in the national budgetary income.

Journalist: Local industry accounts for a great proportion of your county's budgetary revenue, I think.

Director: The main sources of the budgetary revenue in our mountainous county are the local industry, agriculture and trade and public service networks. Our county's local industry made rapid progress in the course of implementing the great leader's on-the-spot instructions on radically improving the people's lives by using inexhaustible wealth in the mountains.

Thousands of kinds of goods are produced at our local industrial factories including wood-ware, chemical, food, and animal-stuffing factories with their own solid natural raw material bases. These factories fully meet the county people's demand for consumer goods with their products and send them to other areas and export their products to various countries.

The local industry accounts for nearly 60 per cent of the county's budgetary revenue.

The share of the local industry in the county's budgetary income increased 3.2 times as against 1973, the year of introduction of the local budgetary system.

We earn large income from public service, as well as from developed agriculture. We greatly expanded trade, public service and public catering networks to meet the people's increasing demand and thus brought about a radical change in public service even in remote mountain hamlets.

Journalist: The local budgetary system plays an important role in steadily improving the people's lives by actively promoting the comprehensive development of the local economy, I think. Please tell me about it.

Director: Under the local budgetary system, the more money the county earns, the more money it can invest in improving the people's lives.

Last year's outlay of accumulated funds for the county's local industry and other economy increased 18 times, capital construction 8 times, agriculture 5.4 times, and education, culture and public health service 3 times as compared with 1973.

With its own earning the county built 3 senior middle schools and 80-odd classrooms for past five years.

It delivered much money to the state every year since 1976, while paying the living allowance of its factory and office workers and meeting its outlay for economic and cultural construction with its own budgetary income.

The state invests funds from the local budget in local extended reproduction and the improvement of local people's lives according to unified plans.

Journalist: The local budgetary system also plays an important role in making the functionaries mobilize all local economic potentials and reserves and manage the economy well with an attitude and position of masters.

Director: Precisely here also lies the advantage of the local budgetary system. This system

enables the officials and working people to mobilize all local reserves and potentials and effectively use them with the revolutionary spirit of self-reliance and creative activeness.

The management personnel and workers and technicians of the textile mill produce 30-odd kinds of silk including beautifully patterned *yaksandan* and *tasaekdan* through the technical innovation movement. Its per-employee output value is very high.

As seen above, the local budgetary system enables the officials to know the demands of the people and study how to use local conditions to produce more goods and work out reasonable ways to do so with high sense of responsibility and activeness.

Journalist: The local budgetary system is a sure guarantee for greatly strengthening the national economy.

Director: Building up all localities properly and running local economy well is very important in promoting the local economic and cultural construction and the socialist construction of the country and strengthening the national economy.

Our county is going to make the local budgetary system more effective by mobilizing all economic potentials and possibilities.

We will make large investments in the local industry factories to increase their production capacity and modernize their equipment, and thus expand the assortment of consumer goods by over 600 and raise our county's annual financial incomes.

Journalist: Then your county's economy will develop considerably and the population's living standards rise markedly.

The local budgetary system established by the great leader is a genuine one for people.

Thank you for your good words.

Account of Visit

Villagers Don't Envy Urbanites

The sky was blue without a speck of cloud when I took a bus to visit Pyonggye-ri far away from the Yangdok county seat.

Looking out of the window, I recollected what a county official had said as he saw me off: "Pyonggye-ri is a common village in our county. But it will show you the radical change in the lives of peasants in our county."

While I was lost in recollection, the bus was already crossing a mountain pass. The conductress said that a village below was Pyonggye-ri.

Rows of cozy modern dwelling houses were under my eyes with an orchard behind. And under the shining sun sprinklers were spraying water in vegetable fields, forming beautiful rainbows in the air.

The fields in front of the village were ramified with waterways and tractors and lorries were busily coming and going.

The great leader Comrade Kim Il Sung said: "At present the most important task we must confront in order to better the lives of the people is to rapidly eliminate distinctions between workers and farmers in living standards and between urban and rural inhabitants in living conditions."

The bus arrived at the village while I was thoughtfully looking at the village changed under the rays of the Rural Theses authored by the great leader.

What caught my eyes first in the village was the Study Hall of Comrade Kim Il Sung's Revolutionary Ideas.

Behind it stood some attractive buildings such as senior middle school, well-appointed kindergarten and nursery, and the ri people's hospital in a parkish environment.

I was received by a farm official who, glancing at cooperative farmers working joyfully with help of machines, said: "Before liberation our village was known as the poorest of all villages in Yangdok County. But today under the

wise guidance of the great leader we have introduced irrigation and do farming with machines and agricultural chemicals and reap a rich harvest of rice every year."

I met a middle-aged woman in white overall. She was a doctress of the ri hospital.

She was on her way back from her call on villagers for preventive injection. I went to the hospital with her. The front yard of the hospital was planted all over with medicinal herbs. The hospital had a staff of five including the director. Showing me the modern diagnosis room, treatment room and dispensary in turns, the director told me: "In our village too priority is given to prevention of diseases, so that villagers live long in good health, singing 60 as their youth and 90 as their retirement age."

About the lunch time the shop in the middle of the village was alive with farmers on their way home from the fields. It was as well arranged and stocked with goods as urban shops and the products of the local industry factories in the county attracted my eyes.

An old woman was buying a beautiful suiting. She said: "I always boast of our village to visitors. We have a shop even in this village among mountains, where we can buy everything we need. Now we don't envy urbanites at all. Nothing is wanted in my home, too. Come along with me and see it for yourself." Thus she invited me to her home.

I got into her house, when the doctress whom I had seen shortly before came in. She was the old woman's daughter-in-law. The room into which I was ushered was provided with a sewing machine and a TV set and various furniture.

My eyes fell on a family photograph on the desk. Pointing to it, the old hostess gave an account of her family.

Her eldest son was the fruit-growing work-team leader of the farm. He had become an assistant engineer by studying while on job. Her second son was working at the county coope-

relative farm management committee after graduating from a college a few years before. Her eldest granddaughter, a graduate from a teachers' college, was teaching at the village kindergarten. Her eldest grandson was a college student. And other grandsons were attending senior middle school, primary school or kindergarten.

With a smile of satisfaction the hostess said: "Before liberation there was a water mill in this village. But it could hardly find users all the year round, for villagers had no grains to be milled. So it was a daydream for them to send their children to school. But see how it is today! The state gives free schooling and my sons and all grandchildren are enjoying its benefits to their hearts' content. Not only that...."

Before liberation her family lived in a log cabin from generation to generation. But now they live in a tile-roofed house. Last year they earned grain and money enough to last them a few years.

It was already toward dusk when I, seen off by her, left her house. Everything was red in

the evening glow.

A little away from her house I met with a group of lads and lasses heading for the house of culture with musical instruments in their hands. A farm functionary accompanying me said that cooperative farmers would gather in the house of culture of the farm after a day's work to enjoy evening hours seeing films, playing instruments or singing songs.

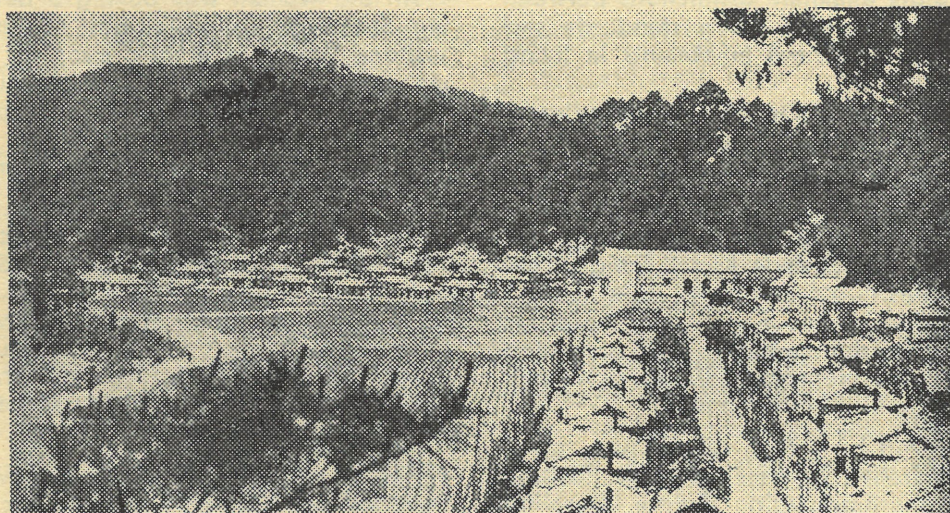
Each home was brightly lit up already.

The night was gliding on peacefully but singing or reading voices of children came from each house. Their lusty voices seemed to me foretelling the brighter morrow of the Pyonggye village. It is good to live in today, but morrow's Pyonggye village will be better under the rays of "Theses on the Socialist Rural Question in Our Country."

I left the village, feeling anew the boundless care of the fatherly leader which reaches all parts of our country evenly, including the villages in this county.

Yun Yong Gum

Rows of modern farm houses in Unha-ri, Yangdok County



Ever-Developing Educational Work

Yangdok County has brought about great progress in educational work as well.

Before liberation the people in Yangdok County, like those in all other counties of our country, lived in ignorance and darkness, far removed from modern civilization.

An old man had to come to the county seat 40 km away from his village to have a letter read because there was no one to read it in his village. Now people tell this story like an old saying.

The great leader Comrade Kim Il Sung defeated the Japanese imperialist brigands and liberated the country on August 15, 1945.

Yangdok people came out in the building of a new country with the joy of having become full-fledged masters of the country. Without knowledge, however, they could do nothing.

On September 29, 1947 the great leader visited Kuji Valley, Unha-ri, Yangdok County.

In this deep and precipitous valley with over 90 bends there were only 13 children. And all of them were unschooled before liberation.

Putting off breakfast, the great leader climbed Chima-dae Ridge by a narrow mountain path and instructed to make good use of mountains to improve the life of the mountaineers, and then asked about the education of the children.

In order to gratify the earnest desire of the people for education he picked out the site of a school for 13 children and sent a teacher.

Shortly after his visit there appeared a fine school and the valley rang with the reading voice of children.

His visit to the valley marked a new turn in the county's educational work.

The county has made amazing progress in educational work particularly through its efforts to implement his "Theses on Socialist Education."

The great leader Comrade Kim Il Sung said: **"Schools are found everywhere in our country and all the new generation are being educated free of charge."**

Today there is a higher forestry specialized school producing assistant engineers in Yangdok County where there was not a single middle school before liberation.

It boasts of nearly 30 senior middle schools and primary schools.

Under the system of universal 11-year compulsory education all the rising generation in the county are educated at state expense till they reach the working age.

Tongdong-ri, a small mountain village 60 km away from the county seat, has three schools.

Cholgol Valley has a branch school for 11 children and Chuma-ri 80 km away from the county seat has also a school. All this is possible only under our socialist system established by the great leader.

All schools in the county are modernly equipped. There are well-arranged study rooms of Marshal Kim Il Sung's revolutionary activities in all schools which greatly contribute to arming the students with the revolutionary idea of the great leader and training them into revolutionaries boundlessly faithful to him.

Schools have various study rooms and labo-

ratories and practice rooms such as physical, chemical and biological labs, truck and tractor study rooms, music halls, and girls' practice rooms, where students obtain knowledge practicable for the revolution and construction and develop their ability to apply it.

The higher forestry specialized school in this mountainous county has over 200 hectares of forests for study and more than 10 experimental and practice rooms which help the students to fully digest what they learn in classroom.

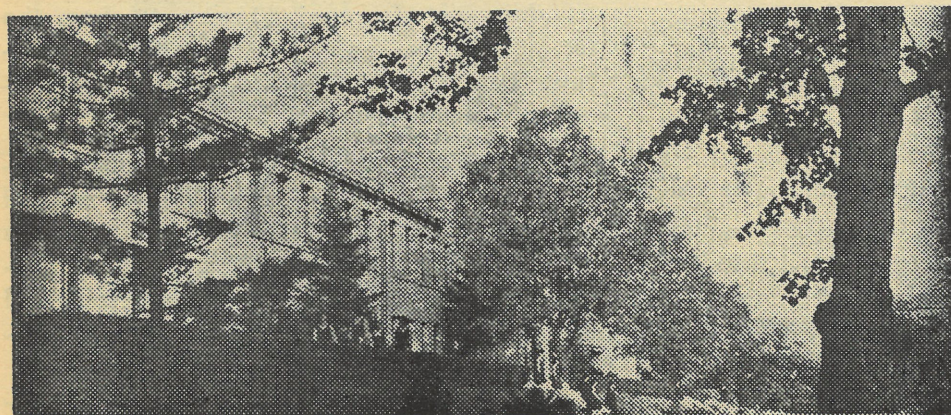
It produces every year scores of graduates equipped with modern science and technique and practical ability for various organs in the county.

So far the school with its long history has trained many assistant engineers.

A large number of graduates from senior middle schools in the county study to their hearts' content at Kim Il Sung University and colleges to become able native cadres.

Could the Yangdok people send their sons and daughters to colleges in the bygone days? No. Before liberation there was not a single college student in the county. They couldn't even dream of sending their sons to colleges.

The outer view of the Yangdok Higher Forestry Specialized School which has trained many assistant engineers



But today they send their sons and daughters to colleges and greet the latter coming back as competent native cadres after graduation every year. How happy they are!

The county also educates people on the job. Many young people who take up their jobs at socialist construction sites or cooperative farms after finishing senior middle schools take the correspondence courses of the higher forestry specialized school in the county seat and colleges in the capital and localities to become assistant engineers or engineers.

Through the study-while-working educational institutions many county people qualify as engineer, assistant engineer or specialist every year.

As a result of successful educational work, the number of engineers, assistant engineers and specialists increased greatly.

In Tongyang-ri 20 per cent of cooperative farmers are engineers and assistant engineers.

Under the bright rays of the great leader's "Theses on Socialist Education" the Yangdok County people are now working to intellectualize themselves to reach the highest peak of human civilization.



Battle in Qinggouzi Area

It happened when the great leader Comrade Kim Il Sung led the main force of the Korean People's Revolutionary Army on the second long march into north Manchuria (June 1935-January 1936) during the anti-Japanese armed struggle.

He operated in Emu for months. The inhabitants there had got little revolutionary influence and their anti-Japanese spirit was not strong. Conducting demagoguery against the KPRA availing themselves of this, the Japanese imperialists were carrying on "punitive" operations against the Chinese nationalist anti-Japanese units in that area with large armed forces.

With the aim of bringing up the morale of these units in low spirits and promoting the revolutionary awakening of the people the great leader got his men to carry on energetic political work and fight many battles against the enemy.

The battle in the Qinggouzi area in September 1935 was the first operation of KPRA men there.

In those days the "punitive troops" of the Japanese imperialist aggressors and puppet Manchurian Army men dispatched from Emu were stationed in Qinggouzi and policemen and armed "self-defence corps" members in villages including Nos. 6, 5 and 7 near it.

One early morning the great leader led his unit into village No. 4 near Qinggouzi. The village was keeping touch with the KPRA and the Anti-Japanese Association was functioning there.

Then he called the head of a ten-family unit in the village, a member of the underground organization, and told him to go to Qinggouzi and "inform" the enemy that the revolutionary army was taking a rest in village No. 4 and would go to village No. 5 towards six in the morning. And he dispatched

a group of his men in the direction of village No. 5, ordering them to wait for the enemies at a favourable point and wipe them out, and sent another group to village No. 7.

After sending his men to Qinggouzi and village No. 6 to attack the enemies there, he, himself leading the main force, ascended the highest mountain ridge on the highroad to Emu.

When the rising sun shone with red glow in the eastern sky loud reports of rifles came from villages Nos. 5 and 7. The enemies in Qinggouzi and village No. 6 were being crushed.

Having got an "information" from the head of the ten-family unit early in the morning, the aggressive Japanese imperialist troops came into the KPRA's ambush with the puppet Manchurian troops as their bullet-shields.

KPRA men concentrated fire upon the Japanese imperialist aggressors, while conducting propaganda to the puppet Manchurian Army men.

Japs were wiped out in a twinkling. Seeing the miserable end of the aggressors who, boasting of themselves as the "invincible Imperial Army," had rudely treated them, the puppet Manchurian Army men were moved by the propaganda of the KPRA and ran away refusing to fight.

Policemen in village No. 6 were annihilated by the decoy and ambush tactics of the KPRA moving in the direction of village No. 7.

Learned that their colleagues in the Qinggouzi area were lured out into different places and destroyed at the same time, the enemy in the Emu county seat rushed large troops to the Qinggouzi area.

The enemy moved as the great leader Comrade Kim Il Sung has foreseen.

He ordered his men operating in the direction of villages Nos. 5 and 7 to quickly with-

draw and take the left side of the ridge where the main force was waiting for the enemy.

The enemies little thought that the KPRA men would lie in wait for them on a road far away from villages Nos. 5 and 7.

Surprised by the KPRA at a disadvantageous point, over a half of them were wiped out in a flash.

The great leader moved the KPRA left and right to destroy enemy survivals from two sides.

In the second blow from the KPRA all the survivors were wiped out without firing properly.

Some Japs who escaped death behaved disgracefully fleeing from the Qinggouzi area.

Here is a story.

A Jap madly ran into a solitary farmhouse, where he found a coffin in the yard. (Old men in that area had coffins for them prepared before their death.) He threw himself into the coffin, thinking to himself: "They say even if

the sky falls there is always a way out. This is true of me too. There is a place for me to hide in, no matter how hard battle is."

A little later another fellow came to the house, dragging an injured leg, and looked for his hiding place. He was very glad to find the coffin in the yard. He was ready to go into the coffin or the fathomless ground to save his skins.

But, to his surprise a living corpse lay in the coffin. Two Japs scrambled for the coffin. People saw their scramble which was later known to the public as the "coffin comedy."

Telling this story showing the miserable figures of the Japanese aggressors on the verge of ruin, the Emu people firmly believed that the revolution would be surely victorious under the guidance of the great leader Comrade Kim Il Sung and fought resolutely against the Japanese imperialists.

Kim Ryong Su

Poem

Kwangju!

Arne Herov Peterson

With answer to suppression

The people have risen in battle

Comrades, who were murdered in Kwangju

You will not be forgotten

You will be revenged

No one can overcome the truth.

(Director of the IJJI, writer and journalist of Denmark)

Kwangju!

A symbol-foreboding

Fascism is not invulnerable

An army can press forth

Crushing resistance

But the fight continues

RESOLUTION ON KOREA

The "International Conference for Independence, Solidarity and Security" was held in Colombo, capital of Sri-Lanka, from May 23 to 25, 1980 on the occasion of the 25th anniversary of the Bandung Conference with the participation of the delegations and delegates from 46 countries of the world including the Democratic People's Republic of Korea and international organizations and regional organizations. The conference adopted a resolution on Korea.

The resolution is as follows.

The "International Conference for Independence, Solidarity and Security" held in Colombo from May 23 to 25, 1980 on the occasion of the 25th anniversary of the Bandung Conference,

Expressing deep apprehensions as to the ever-growing danger of permanent division and a new war in the Korean peninsula,

Recognizing that it is due to the "two Koreas" plot and new war provocation manoeuvres of the United States that the Korean question has not been solved by peaceful means despite of the unanimous demand of the Korean people and all the peace-loving peoples of the world,

Specially paying attention to the fact that the present south Korean authorities are suppressing by force the south Korean youth and students and broad sections of people calling for the abolition of the fascist "Yusin system" and for the democratization of society and thus are intensifying new military reactionary attack,

Declares as follows:

—The United States must no longer prevent the Korean people from realizing national reunification and she must immediately bring back all the US troops and nuclear weapons from south Korea, and respond to the negotiation between the Democratic People's Republic of Korea and the United States for the replacement of the Armistice Agreement with a

peace agreement.

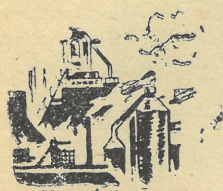
—The struggle of south Korean youth and students and people for freedom and democratization of society signifies an explosion of their long standing hatred, dissatisfaction and resentment against the fascist "Yusin system" and a just struggle to realize new democratic government.

No force can check the present mass struggle of the south Korean youth and students and people demanding democracy, not fascism, and desiring peaceful reunification, not division.

The Conference strongly condemns the military suppression of the south Korean youth and students and people by the south Korean authorities and sends support and solidarity to the south Korean youth and students and people, who are fighting unyieldingly for democracy and peaceful reunification of the country even in harsh suppression.

—The south Korean authorities must draw a lesson from the doom of former dictator and immediately stop the plot for "two Koreas" and the manoeuvres of threat and suppression of the youth and students and people who are demanding freedom, democracy and peaceful reunification. They must abolish the fascist "Yusin system" which the masses of people do not like and "emergency martial law" without delay and release youth and students and all the political prisoners unfairly arrested and imprisoned at once.

—The Conference appeals to all the governments, political parties and public organizations and people of all the countries the world over which value freedom, democracy and peace to condemn the south Korean authorities' military suppression of the south Korean youth and students and people and strongly conduct solidarity movements for supporting the Korean people in their struggle for the independence, peaceful reunification of the country.



Kim Chaek Iron and Steel Works

Metallurgical industry is one of those industrial branches which have very rapidly developed in our country.

The Kim Chaek Iron and Steel Works, a metallurgical giant in the northern region of our country, clearly shows how our metallurgical industry has developed into a powerful independent one.

From Pig Iron Production

Two small old blast furnaces, a small co-

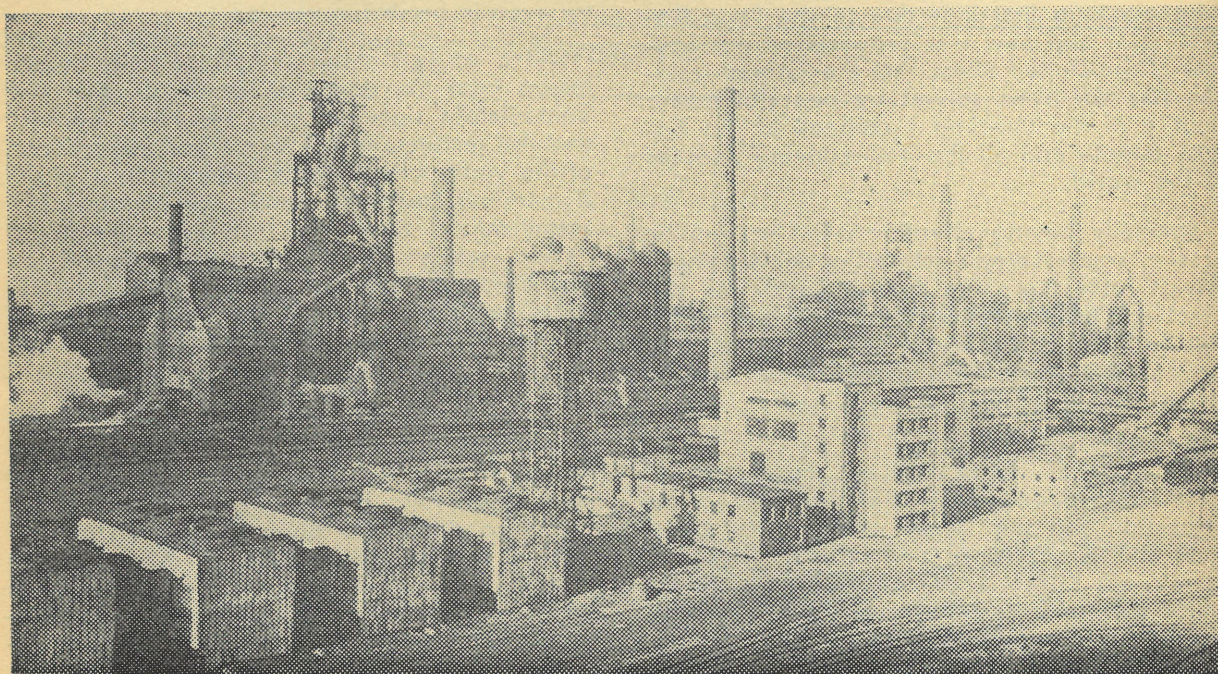
ke oven, a few old locomotives....

These were all one could see at the works (formerly the Chongjin Iron Works) in the pre-liberation days.

In those days the Japanese imperialist aggressors built the works to make pig iron with inexhaustible iron ore in our country and cheap manpower and take it away. Its output was low and its technical equipment was very poor.

Fleeing from Korea in 1945, Japs badly destroyed blast furnaces, coke oven and other

Partial view of the Kim Chaek Iron and Steel Works, a creation of the revolutionary spirit of self-reliance.



production establishments. Destruction was so severe that the workers here did not know where and how to restore their works after liberation.

In April 1946 after liberation, while guiding our people to build a new state, the great leader Comrade Kim Il Sung visited this works and taught the workers in detail how to restore it, discussing state cares with them.

Upholding his teaching, the workers here rehabilitated blast furnaces and coke oven with their own strength and technique in the peaceful construction period and produced more than twice as much molten iron as that turned out at the end of Japanese imperialist rule.

During the Korean war (June 1950-July 1953) the US imperialist aggressors showered the works with over 8,000 bombs and fired tens of thousands of shells at it from their ships, reducing it to heaps of cinders.

In July 1954 when everything had not yet completely recovered from war destruction, the great leader visited the works and roused steelmakers here and working people restoring it to heroic deeds. He instructed not to restore it to the original state but rebuild it into a modern, bigger and better one.

The workers here rehabilitated coke oven No. 1 in October 1954 and blast furnace No. 1 in May 1955 and started their operation.

In 1956 the works' pig iron output grew by 95 per cent, coking coal by 21 per cent and sintered ore by 64 per cent as compared with the days under Japanese imperialist rule.

In 1957, the year of great Chollima upsurge, the workers and technicians of the works produced 270,000 tons of pig iron from the 190,000-ton capacity blast furnace, startling the world, and rehabilitated blast furnace No. 2 within six months.

The great leader Comrade Kim Il Sung said:

"... the factory should be expanded later to turn out and process 4 million tons of pig iron with which to manufacture steel and rolled steel, and should be turned into the biggest metallurgical base of our country."

He attended the grand commissioning ceremony of blast furnace No. 2 at the works in March 1959 and spoke about how to develop the works, saying that the steel front was 1211 Height in socialist construction and that iron and machine were the king of industry.

Immensely encouraged by his on-the-spot teaching, the workers here dashed ahead at the speed of Chollima and erected a big steel shop only within nine months and began to produce good steel.

Thus the works turned into a strong me-

The joy of workers who have overfulfilled their daily plan



tallurgical base producing both pig iron and steel and carried out its assignments under the Five-Year Plan for the Development of the National Economy within two years and a half.

During the First Seven-Year Plan period the workers here greatly raised the proportion of mixed domestic coal in production of coking coal in the revolutionary spirit of self-reliance and qualitatively improved the preliminary treatment process of such raw materials as sintered and ball ores, and thus increased the iron production capacity and fulfilled its Seven-Year Plan assignments for pig iron and steel at 123 per cent and 101 per cent respectively three months ahead of schedule, by September 1970.

In this way the works played a big role in carrying out the historic task of socialist industrialization in our country in a very short span of time.

Comprehensive Metallurgical Giant

The new coke oven section, the blast furnace section, the steel section, the rolled steel section, the raw material shop....

The works is so big that people don't know its bounds well.

Today it has turned into a modern comprehensive metallurgical giant producing pig iron, steel and rolled steel.

Taking into account the important role of the works in hitting the steel production target of the Six-Year Plan set by the Fifth Party Congress, the great leader instructed to attain the steel production goal first of all, setting out the 10 perspective goals of socialist construction at the Eighth Plenary Meeting of the Fifth Party Central Committee.

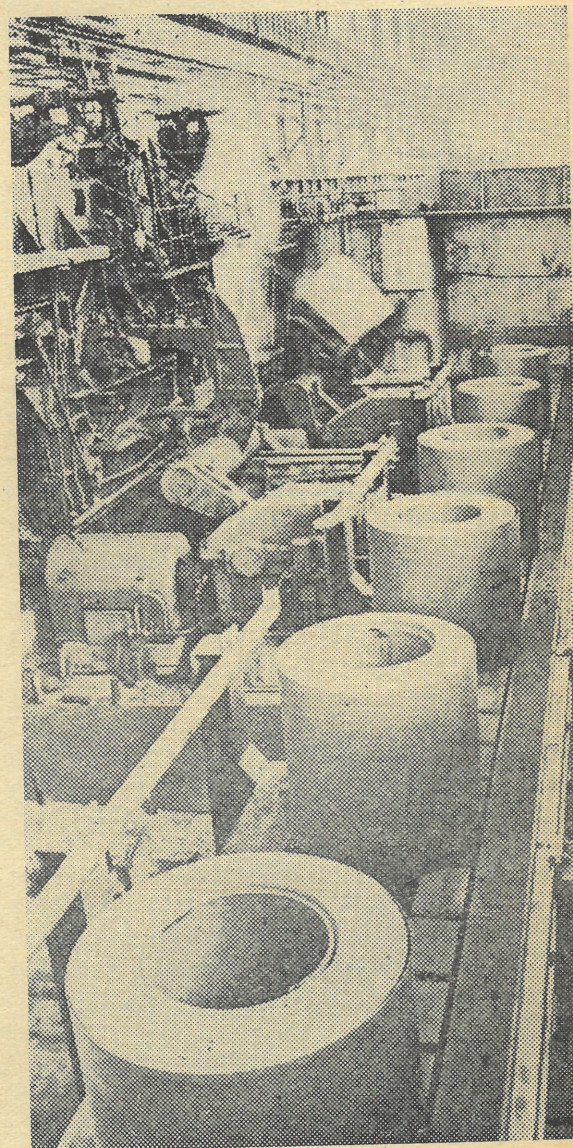
He regarded the expansion project of the works as the key to hit the steel production

target of the Six-Year Plan and further strengthen our national economy and put forward a policy of concentrating all efforts on the project.

According to his policy a huge capital construction went ahead on a full scale during the Six-Year Plan to enlarge the works into a metallurgical giant.

The great leader gave careful guidance and

Production of rolled steel increases yearly



energetically called the whole Party, the entire country and all the people to the expansion project.

The project went ahead at the speed of Chollima spurred on by speed campaign and miracles and innovations with no precedent in construction history took place one after another at every construction site. Shops and other production establishments rose within one year or a few months, which would have taken five years or ten years.

A 1,500-cubic metre blast furnace was newly erected in a very brief time with our own strength and technique in the revolutionary spirit of self-reliance and the existing blast furnaces were rebuilt or enlarged. A modern large continuous sintering furnace with a completely automated mixing system, a large steel converter, a coke oven and other metallurgical equipment were erected in less than two years.

The Musan Mine was enlarged, a 98-km dressed ore pipeline laid between Musan and Chongjin and a raw material shop and a million-ton capacity rolling mill built.

As a result, the works came to carry out preliminary treatment of raw materials and production of pig iron, steel and rolled steel continuously.

A vigorous struggle went on to replace old techniques and introduce automation, industrial TV, remote control and achievements of modern technology in all production processes including iron and steel making and rolling and production increased markedly.



Workers enjoying a rest after fruitful work

Now in the Second Seven-Year Plan period the works has put all equipment in capacity operation and normalized its production at a high level.

Last year its pig iron and steel output grew 2 times and 3.3 times respectively as compared with 1970, and rolled steel 13.3 times as against 1976, the last year of the Six-Year Plan.

The Kim Chaek Iron and Steel Works, which has turned into a comprehensive metallurgical giant under the great leader's wise guidance according to his grand plan, is playing a big role in reaching the 7.4-8 million-ton steel production goal of the Second Seven-Year Plan.

Kwon O Sang



(ON THE JUCHE IDEA)

Independence and Creativeness— Essential Features of Man

CONTENTS OF INDEPENDENCE AND CREATIVENESS

The respected and beloved leader Comrade Kim Il Sung, the revolutionary genius and great thinker and theoretician, not only gave an original deep exposition of the essence of independence and creativeness but also scientifically clarified their contents.

The contents of independence and creativeness are inseparably connected with their essence. Generally the content of things and phenomena is defined by their essence.

The content of independence clarifies what specific feature man has as a being making things and phenomena of the surrounding world serve himself, whereas the content of creativeness elucidates what specific feature man has as a being making new things purposefully.

The main content of independence is to oppose all manner of subjugation and restraint.

The respected and beloved leader Comrade Kim Il Sung said:

"Nobody wants to live in subordination to others or to tolerate the dignity of his nation being trampled underfoot." ("Answers to the Questions Raised by Foreign Journalists," Eng. ed., Vol. 2, p. 66.)

To oppose all manner of subjugation and restraint is one of man's most important features.

Only when man is determined to oppose all manner of subjugation and restraint can he fight to get rid of all sources of human exploitation and oppression.

Aspiration, desire, demand and spirit to

tolerate no subjugation and restraint are main aspects of independent consciousness.

Since man has such independent consciousness he can actively fight against all restraints of the objective world.

Tolerating no subjugation and restraint is the essential requirement of the social human being.

Independent consciousness opposing all kinds of subjugation and restraint is a main criterion characterizing the social human being.

Man not only has aspiration, desire, demand and spirit to tolerate no subjugation and restraint but also actually fights against subjugation and restraint.

His independence finds its expression in devoting himself to the struggle for freedom and liberation, regarding it as much more honourable to die in fight for freedom rather than to live in slavery.

As man has independent spirit he can fight against the fetters of nature and society.

Man's struggle to make nature and society serve himself is the main content of his activity.

Through his independent activities to control nature and society man actively carves out his destiny and becomes master of the world.

Another main content of independence is to do everything independently.

The respected and beloved leader Comrade Kim Il Sung said:

"The Juche idea demands that one settle

all problems arising from the revolution and construction through one's own intelligence, judgement and efforts and subordinate everything to the interests of the revolution in one's country and of one's people."

Independent thinking and settlement of everything by one's own efforts is an important content of independence.

Man can be an independent being as he thinks and acts independently, not depending on others.

Man's independence finds its expression in his independent spirit and activities.

It is the main feature of independent spirit to make man think and judge independently and have his own faith and will.

Only when man has such independent spirit can he exist, controlling the surrounding world.

Thinking with one's own head and having one's own faith means thinking in keeping with the interests of the working masses and having faith meeting their desire.

Only when one thinks and judges in accord with the interests and aspiration of the working masses of the people, makers of history and the motive power of social progress, and has a determination and will to fight for their revolutionary cause can he be a real social being and enjoy a free, worthy life.

Independent spirit marked by independent thinking and faith is a decisive factor in subordinating the objective world to man by positively acting upon it.

Independent thinking and faith enable man to have an active attitude towards the real world and fight to make it serve himself.

Only when man has independent spirit, faith and will he can actively surmount all difficulties and obstacles in the way of his struggle to transform nature and society in line with his interests and make the gains of his activity serve himself.

The flunkeyist spirit of looking to others for one's existence is fundamentally opposed to independent spirit and faith.

Flunkeyism runs counter to the essential aspiration of man, a social being with independence.

Only man, who thinks and judges independently and has his own faith and will, can actively fight against the fetters of nature and society and constantly improve living environment and conditions in accord with the desire of the popular masses.

It is the main feature of independent activity to do everything by one's own efforts.

Doing everything by one's own efforts means responsibly settling by one's own efforts all problems arising from understanding and transforming the world on the principle of self-reliance.

Only when man does everything by his own efforts he can positively act on the surrounding world.

Settling everything by one's own efforts on the principle of self-reliance constitutes the main content of man's positive action on the objective world.

Only by doing everything by his own efforts can man remake and transform his environment so that it can serve himself and he can control it.

Doing everything by his own efforts is the essential requirement of man, the most developed and powerful being in the world.

Man is master of his destiny.

Only when man responsibly carves out his destiny by himself he can be master of the world.

Remaking nature and society is an undertaking for the popular masses, and it is a work to improve their lot.

People, working masses, have inexhaustible strength which enables them to be masters of the world.

Animals have no ability and strength to overpower and control elemental forces. But

man has strength to settle by himself all problems arising from improving his lot.

Man has an ability to grasp the essence and laws of things and phenomena and remake and transform his environment.

Human strength is not that of isolated individuals but that of social community.

Man can fully display such strength only when he strives to settle everything by himself with a faith in his own ability.

Only when man solves everything by his own efforts on the principle of self-reliance can he improve his lot by himself and enjoy a life worthy of a real master of nature and society.

The two main contents of independence as mentioned above proceed from the essence of independence and are closely connected with each other. If one is to fight against all manner of subjugation and restraint one must do everything independently, and, if one is to think independently and settle everything by one's own efforts one must have a firm determination to fight against subjugation and restraint.

The main content of creativeness is to do everything creatively.

The respected and beloved leader Comrade Kim Il Sung said:

"If one acquires the habit of only copying from others, he will eventually find himself totally devoid of his own thought and will also lose the ability of developing new ideas. Suppose a lazy pupil does not write a composition himself, but always has somebody else write one for him because he dislikes composition, the result will be that he will always be unable to write a composition." (Kim Il Sung, Selected Works, Eng. ed., Vol. II, p. 507.)

Doing everything creatively is the main feature of man.

Blind imitation and mechanical following run counter to the essential requirement of man.

Man is essentially a creative being.

Doing everything creatively is an important condition to act on the surrounding world purposefully and transform nature and society so as to constantly create the new things.

Only when man thinks creatively and solves everything in a new way can he have a scientific understanding of constantly developing nature and society and act purposefully on the objective world.

In order to act purposefully on the world man should acquire scientific knowledge of nature and society.

Nature and society constantly change and develop.

In order to grasp things to suit the changing and developing reality one should repudiate the dogmatic attitude and think creatively.

Creative thinking enables man to set the right goal in keeping with the change and development of nature and society and fight actively to attain it.

Only when man not only creatively thinks but solves everything in an original way can he have a correct understanding of the real world where the old decay and the new grow and, on this basis, fight purposefully so that the new can emerge victorious as desired by the working masses.

Only when the working masses oppose the dogmatic way of thinking and work energetically and creatively and originally can they grasp the demands of the new historical era and the developing revolution in good time and promote the revolution and construction successfully.

Creative thinking makes it possible to establish new ideologies and theories as required by ever-deepening cognition and successfully carry out the struggle to remake nature and society purposefully.

Human cognition constantly deepens on the basis of scientific cognition of each era.

Human cognition of each generation assumes a historic character.

A new historic era gives man a new task of scientific cognition.

Only when man thinks creatively can he constantly deepen the understanding of nature and society, not content with the results of scientific cognition handed down from the preceding generations.

Creative thinking makes it possible to create new concepts, principles, ideologies and theories reflecting the surrounding world more deeply and all-roundly and steadily deepen the struggle to transform nature and society and create the new purposefully.

Only when man thinks creatively can he correctly grasp the historic character of the ready-made theories and ideologies and remedy shortcomings of cognition attained by preceding generations, and thus have a new theoretical weapon with which to transform nature and society purposefully.

New theories and ideologies produced by creative thinking serve as a guide in making new labour tools and living necessities and establishing and developing new social relations.

Dogmatic imitation and mechanical following of the ready-made formulae and preceding theories run counter to the creative nature of man.

The dogmatic way of thinking hinders creative thinking and pursuit and fundamentally runs counter to man's creativeness.

Only when the working people oppose the dogmatic way of thinking and their thinking is fully creative can they do away with all the old and reactionary things and bring the new and progressive things to success, and make history and carve out their destiny creatively.

This bespeaks that doing everything creatively is the fundamental feature of the social human being and the chief factor in trans-

forming nature and society purposefully and guaranteeing victory to the new things.

This is one reason why doing everything creatively constitutes one of the main contents of creativeness.

Another content of creativeness is to do everything in conformity to the specific conditions.

The respected and beloved leader Comrade Kim Il Sung said:

"What we call Juche means doing everything in accordance with the actual conditions of our country and creatively applying the general principles of Marxism-Leninism and the experience of other countries to suit our realities." (Ibid., p. 506.)

Doing everything in conformity with the actual conditions is the main feature of man, a creative being.

It means conducting cognitive and transformative activities in line with the circumstances and conditions one is in and applying creatively foreign experiences and achievements in understanding and remaking nature and society to suit one's specific reality.

Doing everything in conformity with the circumstances and conditions one is in is important in remaking the surrounding world purposefully.

Men live and develop in concrete circumstances and conditions.

Their living circumstances and conditions are diverse.

The physiographical circumstances and socio-historical conditions where they live are different and so are the social positions, thinking, abilities, characters and tastes of people forming social groups such as classes and races.

Human activity to understand and remake the world, therefore, always assumes a concrete character.

Men cannot act without certain historical

circumstances and concrete conditions.

Only when people base themselves on the circumstances and conditions they are in can they decide on the only correct goal and orientation to transform nature and society and find the fitting methods and means.

The more correctly the purpose and orientation of cognition and transformation reflect the circumstances of an age and historical conditions and the more closely the methods and means to remake the objective world are integrated with the concrete reality, the greater results the struggle to transform nature and society produces.

As the revolution and construction are carried out with country and nation as a unit, the working masses must settle all problems in accord with the historic conditions of their country and national peculiarities. Only then can they succeed in the work to transform nature and society and remould themselves.

The creative application of foreign experiences and achievements to the specific conditions of one's country is an important condition to succeed in the struggle to transform the objective world purposefully.

Foreign experiences and achievements are helpful in one's cognitive and transformative activity.

But they were gained in certain conditions. So they cannot be applicable mechanically to all conditions and circumstances.

One should approach foreign experiences and achievements critically, apply the ones beneficial to one's country and discard the ones disadvantageous to one's country and modify even good foreign experiences to suit the specific conditions of one's country for their application. Only then can one effecti-

vely use foreign experiences and achievements for the fulfilment of the concrete tasks arising from one's cognitive and transformative activities.

Individual countries with different historical conditions and national peculiarities gain various experiences in the revolution and construction. So each country must lay stress on its own experiences and approach the foreign ones critically. Only then can it develop the historic cause of transforming nature and society creatively.

Creative activity to transform nature and society can be successful only when one does everything to suit the specific conditions of one's country.

Conducting cognitive and transformative activities in conformity with the concrete conditions is a basic condition for remaking living circumstances and conditions constantly and leading a creative life.

Herein lies the reason why doing everything in accord with concrete conditions constitutes one of the main contents of creativeness.

The two contents of creativeness as seen above are closely connected with each other.

In order to settle everything creatively one must base oneself on the concrete conditions. If one is to do everything to suit the concrete conditions one must think creatively and settle everything in a new way.

The contents of independence and creativeness are organically associated with each other and clearly show the essential features of man.

(The End)

Ro Gwang Nam

TRAVEL NOTE

For Greening Our Land

—A Visit to Ongjin Botanical Gardens—

Shortly ago I visited the Ongjin Botanical Gardens, a branch of the Central Botanical Gardens.

It nestles at a mountain foot in Ongjin County in South Hwanghae Province, a southmost county of the northern half of the Republic.

Ongjin County had been under the occupation of the US imperialist aggressors even after the country's liberation from Japanese imperialist colonial rule. During the Fatherland Liberation War (June 1950-July 1953) it was liberated by our People's Army.

Under the rule of our Republic, the county has changed beyond recognition.

I went to the botanical gardens, looking delightfully at undulating green rice fields, mountains thick with walnut and other trees, and cozy modern dwelling houses standing in rows in villages at mountain skirt.

The botanical gardens came in sight as I crossed a small bridge over a limpid valley stream.

I walked into the gardens along a path bordered with spindle trees.

Under the bright midday sun flowers of silk trees in full bloom were glaring like red-dyed chicken feather, filling the air with fragrance, and in thick trees cicadas were singing merrily.

The botanical gardens was perfectly a unique picture.

I was received by researcher Li Jin Yong of the botanical gardens who showed me to each garden in turn.

According to him, the botanical gardens has scores of gardens in which hundreds of kinds of subtropical plants and warmth-loving plants of southern temperate zone suiting the climatic and geographical conditions of the Ongjin area are classified into orders.

Each garden was neatly arranged.

Bamboo and metasequoia were so thick that they entirely shut out the sunlight and I felt as if I were in a dense jungle.

I stayed long in the mandarine orange, persimmon, walnut and pomegranate gardens, fascinated by ripe fruits. Attractive as well was the camellia garden which sends forth balmy fragrance in spring. Prickly ash, *Macrocarpum officinale*, paulownia and other gardens were kept in best conditions.

In the botanical gardens I also saw rare plants growing in the open air, which were cultivated only in large glasshouses in insignificant numbers in the past. Maybe, for this reason, the botanical gardens impressed me as a big hothouse or as well-cared botanical gardens in a subtropical area.

Before visiting it, frankly speaking, I thought that it must be comparatively abundant with plants of southern origin because the area is warmest in the northern half of the Republic.

From the researcher I learned that the

botanical gardens was created and became so rich with various trees according to the fatherly leader's great plan and under his deep concern.

After the war, in order to make the almost naked mountains in the newly liberated area thick with trees in a short time the great leader instructed to establish the botanical gardens and even sent fine botanists for research on trees to be planted in the local mountains.

He pointed out what kinds of trees should be planted in this area and sent precious saplings of bamboo, metasequoia and other trees he himself had raised in his residence.

He said:

"To wood mountains thickly is very important in protecting our land and beautifying it. Only when mountains are thick with trees can we protect well farmlands, mountains and rivers from the damage by storm and flood and turn our country into a scenic people's paradise good to live in."

Even during the life-and-death war against the US imperialist aggressors when the whole country was in flames the fatherly leader planned to keep the country evergreen after the victorious war and guided our people wisely to implement his plan. Under his brilliant guidance and concern ugly naked mountains in the newly liberated areas, to say nothing of

all other mountains and hills in our country, have become thick with useful trees.

Indeed, he thinks of greening the fatherland at the sight of a tree and a blade of grass, and does his best to turn the country into a people's paradise scenic and good to live in.

Feeling boundlessly grateful to him, I looked over the botanical gardens for a long while before I made toward its nursery.

I met a grizzly botanist at the nursery where green saplings were raised hundreds of thousands. He told me like this:

"...By raising the saplings we have contributed to greening woods of tens of thousands of hectares in this area and have attained good research results and accumulated valuable experiences. We have acquired a precious asset, so to speak, with which to coat the bald mountains of south Korea thickly with trees after national reunification."

Hearing his words, I pictured in my mind's eye the beautiful fatherland clad in green forever.

I left the botanical gardens, feeling the ardent desire of our people for national reunification from those people who are tending well the gardens as taught by the great leader.

Chong Bong Sik



The meeting hall



The symposium opens with the playing of the National Anthems of our country and Panama

Latin-American and Caribbean Regional Symposium on Juche Idea Held in Panama



Speeches proving the great vitality of the Juche idea appeal to the hearts of the attendants



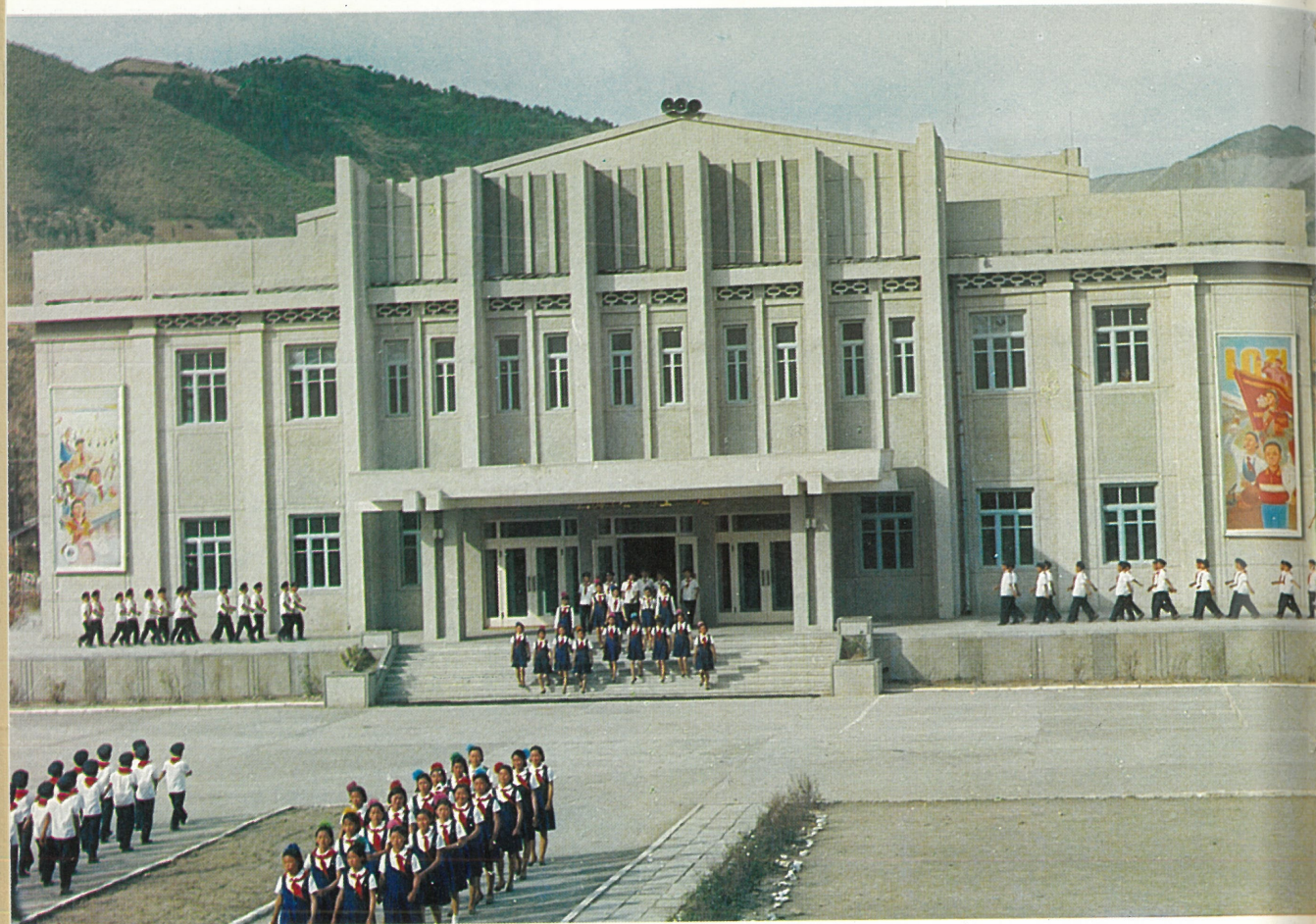
Delegates deeply understand the profound truth of the Juche idea



Warm embrace with a delegate who made a good speech

A book and photo exhibition of our country held with success during the symposium





The hall for children of the Musan miners

Students and Children's Hall in a Miners' Settlement



The staff of the hall discussing how to
operate the hall better



The well-appointed library



Pupils deepen their book knowledge



The seething mine is
drawn by little artists



The story of a Labour Hero-miner moves young hearts

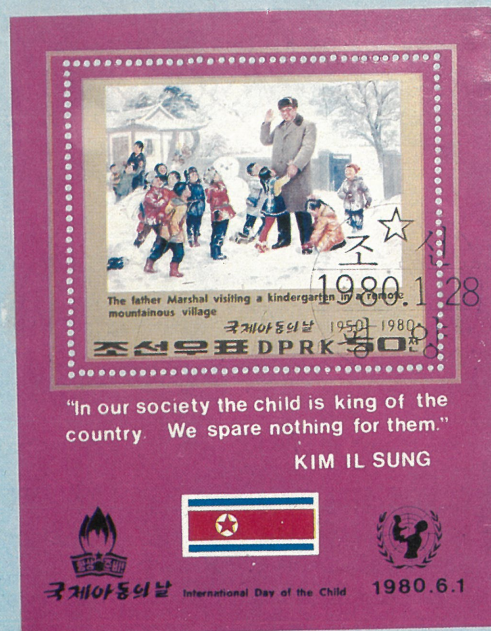
The automobile study group members zealous to know more



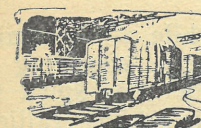
Excellent instrumentalists in the making



Korean Postage Stamps



(Reportage)



Performers of Exploits

Recently we visited the June 4 Rolling Stock Factory.

As soon as we entered the factory, we could feel the high revolutionary zeal of workers to greet the Sixth Party Congress to be held in October this year as a grand festival of victors.

The great leader Comrade Kim Il Sung said:

"The entire Party and people should rise up to greet the glorious Sixth Congress of the Workers' Party of Korea with success and make this year of Party congress one of the most brilliant years in the nation's history."

Speaking about the endeavours of workers to greet the congress with boundless loyalty to the Party and the revolution and with innovations in production, a factory official showed us statistical figures.

The workers here were overfulfilling their annual production plan much higher than the actual results of last year.

"Party members and other workers of our factory are rushing forward, counting every second and minute. They are all working hard to glorify the festival of October," said the official.

We went into the main beam shop, where workers were bringing about innovations in production of angle bars needed for making waggons and in assemblage of beams and frames.

Shop manager Choe Sin Uk showed us into

the angle bar workteam, the first process of waggon assemblage.

We were told that the workteam members were producing over 100 kinds of angle bars every day by becoming experts with machines and equipment and taking good care of them and that they made angle bars for 300 waggons for first ten days of this month.

Pointing to perfectly clean yet complex machines the shop manager guided us to an oversize angle bar maker.

An operator pushed the button and all machines worked automatically.

All production processes of angle bars—material-feeding, cutting, shaping and finishing—were connected by the automatic line.

We looked awhile at the workers working joyously at a place free from heat-affected and toilsome labour, gas and dust.

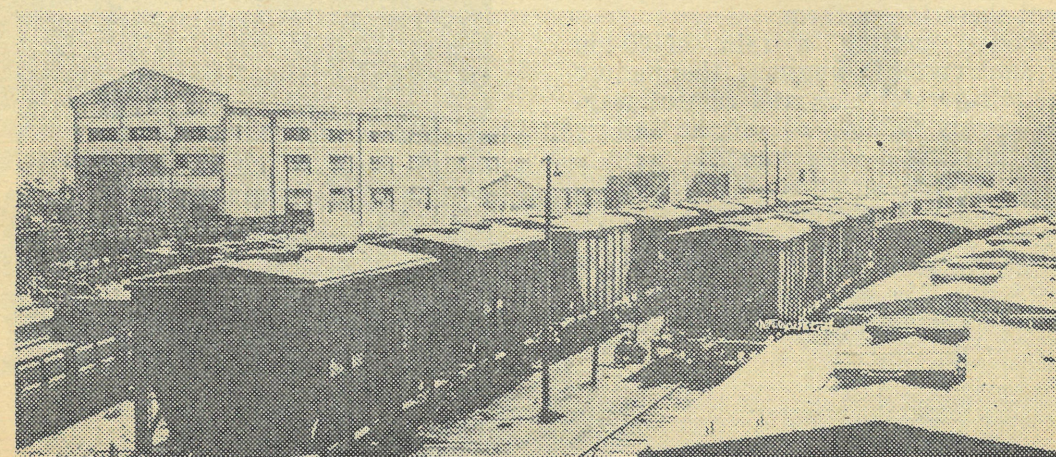
The workers and technicians of the factory set a bold target of producing a new oversize angle bar maker to eliminate harmful, heat-affected and exhausting labour.

They met with many difficulties in the course of manufacturing this machine, making accessories and parts according to thousands of blueprints.

Though, they devised and made the machine within less than one year, overcoming difficulties in the revolutionary spirit of self-reliance and hard work like unsung heroes.

This machine is now playing a big role in production. It enabled them to increase la-

Waggons are mass-produced



bour productivity scores of times, markedly improve the quality of angle bars and save 800 tons of steel and over 16,000 mandays of labour a year.

"The key to success is the devoted efforts of workers and technicians to show their loyalty to the Party and the leader with their work results like unsung heroes."

From their successes we saw that our people were admirably fulfilling the three major tasks of the technical revolution set forth at the Fifth Party Congress.

The shop manager continued: "Our workers unconditionally carry out any tasks given by the Party. Their faith is that where there is a will there is a way."

Looking with satisfaction at the machine producing oversize angle bars without letup, we went to the waggon shop.

The shop was a melting pot. Overhead cranes were busy carrying heavy frames and bodies, hammering shook the shop, and workers were skilfully assembling couplings and brakes....

The shop manager said that the assembling workteam made a new machine playing a big role in normalizing production, reducing assembling processes and saving electricity and introduced into production over 20 technical innovation proposals.

Listening to him, we felt greatly satisfied.

When we were gazing at workers here overfulfilling their daily quotas at 150 per cent while ensuring the best quality of waggons, the ringing voice of agitator came from the loudspeaker of sound car. Assembled waggons were going to grand socialist construction sites.

We went there to see them.

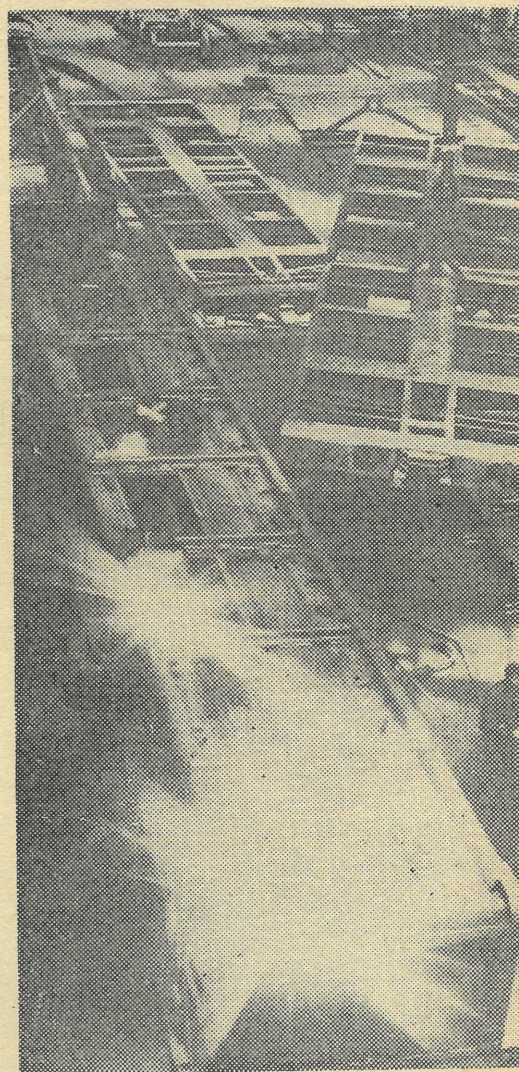
A locomotive pulling a train of 60-ton waggons, tank cars, tip-waggons, thermal ore waggons, refrigerator cars and cement waggons was slowly moving out of the factory compound, blowing a long whistle.

Faces of workers sending their products to the socialist construction sites were full of joy. They all have become performers of exploits and innovators in the course of the struggle to give joy and satisfaction to the great leader and the Party like unsung heroes.

We looked for a long while at the train disappearing into the distance, sounding a whistle as if to demonstrate the spirit of workers and technicians here who, rallied closely around the great leader and the Party, were rushing forward at the speed of Chollima spurred on by the speed campaign to meet the historic Sixth Party Congress with brilliant labour achievements.

Chon Un Gi

The waggon assembling shop seething with a struggle for increased production



Creation and Innovation

Large Cargo Ship "Yombunjin" Launched

Another 14,000-ton cargo ship *Yombunjin* was launched at the Chongjin Shipyard.

The ship was built in the revolutionary spirit of self-reliance as a gift to the Sixth Party Congress. It is well designed for free oceanic sailing and will greatly contribute to the development of our marine transportation.

Giant Angle-Bar Cold Rolling Mill Made

The Sariwon Irrigation Machine Factory made a new giant angle-bar cold rolling mill.

This automated machine, produced through the efforts to meet the Party Congress as a great festival of victors, plays a big role in production.

Now we have become able to satisfy the

needs of the western region of our country for various angle bars in manufacturing irrigation and farm machines.

40-ton Trucks "Kumsusan" Mass-produced

The workers and technicians of the Sungri Automobile Combine are striving to greet the Sixth Party Congress with splendid labour feats. They make great innovations in production of 40-ton trucks "Kumsusan" every day.

They completed a modern back-axle body processing streamline with 11 machines in a short time and introduced pressing and stamp forging methods in making over 2,000-odd parts.

They overfulfilled their first half-year plan by the end of May and produced for a month thrice as many trucks as the average monthly output for the last five months.



The Juche Idea Shows People Road of Struggle for Independence

President Leo Brincat of the Labour Party of Malta made a report "The Juche Idea Is the Great Banner Leading Independence-Advocating Progressive People of the World to Victory" at the Seminar on the Juche Idea for Europe and Mediterranean Area held in Malta in honour of the birthday of the great leader President Kim Il Sung. Follows the gist of his report.

The Juche idea gives, before anything else, the most scientific and revolutionary world outlook the people of our era fighting for independence should have.

The main feature of the Juche revolutionary world outlook is that it is man-centered.

The respected and beloved President Kim Il Sung said:

"The Juche idea is based on a philosophical theory that man is master of everything and decides everything. By scientifically enunciating the position and role of man in the world, the Juche idea provides one with the only correct outlook on nature and society and with a powerful weapon to cognize and transform the world".

Clarifying correctly the correlation between man and the world and the position and role of man in the world is fundamental in establishing a revolutionary world outlook.

Man establishes world outlook to have a correct view of the world and his destiny and find the fundamental way to hew out his destiny.

The scientific exposition of the position and role of man in the world can be made on the two theoretical premises—the understanding of the general feature of the material world and the understanding of the essential feature of man.

The general feature of the material world is that the world consists of materials that exist objectively and independently of the consciousness of man and that the world is not unchangeable but changes and develops constantly.

Man is also a material. But he has inherent feature of the most developed being qualitatively different from all other material beings. The essential feature of man distinct from other materials is that he is a social being with independence and creativeness.

Because he thinks independently and acts creatively, he can be master who does not adapt himself to the objective world but controls it and play the decisive role in transforming nature and

developing society.

By enunciating the position and role of man in the world the Juche idea clarifies scientifically not only the general feature of the material world but also the essential feature of the world surrounding man, the most developed material, and the objective laws of its change and development. This is why the Juche idea is the most scientific world outlook.

By enunciating the position and role of man in the world the Juche idea gives not only a scientific view of the world but also a correct understanding of the destiny of man and its change and development. It is because the course of the change and development of the position and role of man in the world is that of the change and development of the destiny of man.

By elucidating in a scientific way the law of change and development of human destiny, the Juche idea shows man the straight road to hew out his destiny. Revolution is a struggle to carve out the destiny of the masses of people. Therefore, the Juche idea which gives the only correct understanding of the destiny of man and its change and development is the most revolutionary world outlook.

The fundamental theory on revolution which gives a correct understanding of the change and development of the position and role of the popular masses in the revolution stems from the Juche philosophical theory which gives a correct understanding of the change and development of the position and role of man in the world. The Juche philosophical theory clarifies the position of man in the world as master and his decisive role, whereas the fundamental theory on revolution expounds the position of the popular masses in the revolution as master and their decisive role.

The correct methodology on maintaining independent and creative stands in the revolution and construction stems from the fundamental theory on revolution which clarifies the position and decisive role of the popular masses in the revolution and construction as masters.

The independent stand is the fundamental stand to be maintained by the masses of people, the masters of the revolution and construction, and this stand is that of defending their demand for independence and interests in the revolution and construction and solving all problems responsibly

by their own efforts.

The creative stand is the fundamental method to be applied by the masses of people in remaking nature and transforming society, and this stand is that of creatively solving all problems arising from the revolution and construction, giving full scope to their strength, to suit their country's specific conditions.

Revolution and construction are for the popular masses and must be responsibly undertaken by them. Therefore, there can be no more fundamental stand than the independent stand which firmly defends the demand and interest of the popular masses and makes them discharge their responsibility as masters in the revolution and construction.

As the revolutionary struggle and the constructive work to remake nature and transform society are carried out through the creative activity of the popular masses, there can be no more fundamental method than the creative stand which enhances their creative role.

The world consists of materials objectively existing independently of human consciousness and ceaselessly changes and develops. The important methodological conclusion based on this philosophical theory is that we should reject subjectivistic viewpoint on things and view them as they are and consider them not as unchangeable but as changing and developing.

The essential feature of the Juche viewpoint on the change and development of things lies in recognizing the decisive role of man, the subject, while rejecting both the subjectivistic and objectivistic viewpoints on development and recognizing the objective laws of historical development.

From the man-centered Juche philosophical world outlook stems the man-centered methodological theory which asks for thinking and acting with man as the central factor.

Man-centered thinking is the methodological principle which is based not on man's subjective desire but on the absolute objective truth that man takes the position of master in the world and plays a decisive role. This way of thinking which calls for giving priority to man, considering things in connection with his demand and ability and establishing the principle of action in conformity with his interests is the most scientific and reasonable way of thinking because it accords not only with his demand and interests but also with the objective reality.

The Juche idea gives a scientific elucidation of man's position and decisive role as master in the world, and thereby most thoroughly defends the independence and creativeness of man and shows the only correct way to make him completely independent and give full play to his creative ability.

No world outlook has so far raised man to such a high position as master of the world and his

value and dignity to such heights and showed mankind so convincingly and scientifically the road to its endless advancement.

Herein lie the essential feature and superiority of the Juche idea as a man-centred world outlook.

The immortal Juche idea founded by the respected and beloved President Kim Il Sung gives a scientific and revolutionary world outlook and at the same time, it provides a correct revolutionary theory.

Whereas the Juche world outlook elucidates what are the destiny of man and the general law of its change and development by scientifically enunciating his position and role in the world, the Juche revolutionary theory expounds what are the essence of the revolution and the general law of its development by enunciating the position and role of the popular masses in the revolution and construction.

The respected and beloved President Kim Il Sung said:

"The Juche idea is a revolutionary theory evolved with the working masses as the central factor, and embraces a revolutionary strategy and tactics based on their role."

The essential feature of the Juche revolutionary theory is that it is a revolutionary theory evolved with the popular masses as the central factor. This means to clarify the essence of the revolution and construction and its law in connection with the position and role of the masses of people, the masters of the revolution and construction.

The masses of people are the makers of history and the motive force of social development, but they could neither take the position of masters in society nor play the role of masters over a long time.

In order to get free from subjugation, become masters of state and society and enjoy an independent and creative life, the popular masses must destroy the old society and build a new society where they are masters.

Revolution is, in essence, a struggle to be free from exploitation and oppression by the ruling class and become masters of state and society, in other words, a struggle to defend the independence of the masses of people.

The sovereign right of people is expressed concentrically in state power. Only when the popular masses take power in their hands can they be free from political subjugation and exercise sovereignty and radically improve their position and role in society by organizing and mobilizing at will the political forces which can transform society. This is why the problem of power is the fundamental issue of the revolution.

The revolution is a struggle to defend the independence of the popular masses. Therefore only the popular masses can have interest in the rev-

olution and promote it. The masses of people are masters of the revolution and construction and directly undertake them.

The chief cause and motive force of the revolution lie in the popular masses, its makers. But this does not mean underestimating the role of the objective factor in the revolution.

The outcome of the revolution depends entirely on how to build up internal revolutionary forces. Therefore our most important task for victory in the revolution is to awaken the popular masses and form monolithic ranks for the revolution.

In order to achieve victory in the revolution it is also important to continue the revolution till the popular masses can practically take the position and play the role as masters of state and society, instead of confining themselves to establishing a new social system.

The establishment of a new social system where the popular masses are the masters of power and means of production does not mean the full guarantee of their position and role of masters.

The masters of a social system are the masses of people in any circumstances. Therefore, even after the counterrevolutionary forces were smashed and a new social system was established, they can neither maintain the position of masters of a new society nor play the role of masters, if they have no ideological and cultural capability to safeguard, run and manage a new social system.

In order to enhance the ideological consciousness and cultural level of the popular masses so that they can defend firmly the position of masters of a new society and play the role of masters successfully, the revolution must be continued in ideological and cultural fields; and in order to firmly guarantee materially the position and role of the popular masses as masters in the new society, the technical revolution must be continued till the material and technical foundations suitable to the new society are laid.

For this reason, the Juche revolutionary theory regards as revolution not only the change of social system but also the replacement of the old with the new in the ideological, technical and cultural fields to completely guarantee the position and role of the popular masses as masters after the establishment of a new social system.

The Juche revolutionary theory gives a scientific answer to the new important questions of our times on how to continue a revolution to achieve a complete victory after the establishment of a new social system by enunciating the precious truth of revolution that even after the establishment of a new social system the three revolutions, ideological, technical and cultural, should be continued till the position and role of the popular masses as masters are completely guaranteed.

The Juche revolutionary theory teaches that the victory of a revolution entirely depends on the role of the popular masses themselves, thereby

making them turn out bravely in a struggle, breaking with the opportunistic irresolution of all hues, and at the same time clarifies in full the conditions for the complete victory in the revolution, thereby making them accomplish to the end the cause of revolution by continuing the revolution without being carried away by victory.

The Juche idea created by the respected and beloved President Kim Il Sung not only scientifically enunciates the nature of revolution and the law governing its development but also clarifies the method of leadership to victoriously lead a revolution by mobilizing the popular masses.

The popular masses are the masters of the revolution, but they cannot play the role of masters in the revolution and construction and achieve a victory in the revolution spontaneously.

In order to make the popular masses discharge the role and responsibility as masters in the revolution and construction with the consciousness of being the masters in the revolution, the leadership of a progressive party and an outstanding leader to the popular masses should be assured.

Leadership is the work of the party leading the masses. Accordingly the essence of leadership is defined by the correlation between the party and masses.

Party and masses are the internal forces in the revolution and construction as the performers and masters of revolution.

Therefore the party and masses are not in the relationship of domination and rule by one side over the other side. Party and masses are both masters of revolution and construction and form a comradely collective of kinship based on the common interests.

But there is some difference between party and masses in the aspect of the position and role in the revolution and construction. The party is in a position to lead the masses because it has special quality and ability to lead them and represents the will and interest of the popular masses, while the latter are in a position to be under the leadership of the party.

If the close comradely relations between the party and masses are neglected while putting stress only on the leading position of the party, the party may be bureaucratized and separated from the masses; and if stress is put only on the close comradely relations between the party and masses and the leading role of the party is ambiguous, the party is disrupted and cannot carry out its leading function.

From such Juche viewpoint on the essence of leadership stems the fundamental principle of leadership of the party to the masses, that is, of carrying through the revolutionary mass line while firmly guaranteeing the party's leading position in the revolution and construction.

In order to realise successfully the leadership of the party in the revolution and construction it is important, first of all, to establish a monolithic

leadership system to firmly ensure the leading position of the party and carry through the mass line to establish a revolutionary work method and popular work style.

As the masters of revolution and construction are the masses of people, the party should always serve the masses; and as the popular masses are the motive force of revolution and construction, the party must rely on the inexhaustible strength of the masses. The principle of solving all problems in conformity with the demands and interests of the masses, relying on their strength and in firm unity with them—this is precisely the mass line, and the work method and work style which embody the principle are the Juche-motivated revolutionary work method and popular work style.

The revolutionary work method which is now

well known to the world as the Chongsan-ri method personally created by the respected and beloved President Kim Il Sung is the Juche-motivated work method which organizes and mobilizes to the maximum the creative strength of the masses and utilizes most rationally the mobilized strength in accordance with the goal of revolution.

As mentioned above, the great Juche idea created by the respected and beloved President Kim Il Sung comprises the overall system of the most scientific and revolutionary ideology, theory and method evolved with man as the central factor and gives comprehensive answers to all the fundamental questions arising in the revolution and construction, and for this reason, it is an indestructible weapon to be firmly taken by the popular masses in hewing out their destinies independently and creatively.

At the International "Tournament of Champions"

Our gymnasts carried off two gold medals, one silver medal and three bronze medals at the International "Tournament of Champions" held in the German Democratic Republic by displaying high technique.

Han Gwang Song placed first in the iron bar and second in the parallel bars.

Kim Gwang Jin won a gold medal in the

rings and a bronze medal in the floor exercises.

Kang Gwang Song won bronze medals in the iron bar and parallel bars.

The tournament was attended by aces from many countries of the world including our country.

At the Ninth "Golden Belt" International Boxing Tournament

Boxers of our country won two "golden belts" and two gold medals, a silver medal and three bronze medals at the Ninth "Golden Belt" International Boxing Tournament held in Bucharest, Romania, last April.

Our People's Sportsman Ku Yong Jo and Yo Ryon Sik won "Golden Belts" and gold medals respectively in the feather-weight and

fly-weight categories by defeating all rivals from different countries.

Chi Yong Chol of our country won a silver medal in midfly weight.

Other boxers of our country placed third in the 54, 57 and 75 kg categories.

The tournament was attended by over 140 aces from 15 countries.

A Conference of Democratic Forces of West Germany, Britain, the Netherlands, Belgium, Luxemburg, Turkey and Greece for Supporting the Reunification of Korea was held in Luxemburg on May 17.

The conference adopted an appeal to the world people, a letter to the south Korean students and a letter to US Congress.

APPEAL TO WORLD PEOPLE

The democratic forces of West Germany, Britain, the Netherlands, Belgium, Luxemburg, Turkey and Greece held a solidarity conference for supporting Korea's reunification in Luxemburg on May 17, 1980.

Paying deep attention to the recent situation created in Korea, we attendants of the conference send this appeal to the world people out of an ardent desire for lasting peace and peaceful reunification of Korea.

Korea was divided in the 1940s and still remains bisected even in the 1980s. All people who value peace, democracy and national independence, to say nothing of the Korean people, cannot be indifferent to this tragic reality.

Thirty-five years have passed since Korea's liberation from Japanese imperialist colonial rule and twenty-seven years since the conclusion of the Armistice Agreement. But owing to the continued obstructive manoeuvrings of the US and the south Korean authorities, her reunification has not been realized and the danger of permanent division and new war is daily increasing.

In October last year, when south Korea was faced with acute politico-economic crisis, the United States massed huge armed forces in and around the Korean peninsula to strain the situation in this part to the extreme and openly meddled in the selection of a "successor" and established a power system in south Korea for the execution of its "two Koreas" policy.

At the bidding of the US, the south Korean authorities insist on unreasonable and unac-

ceptable things at the north-south dialogue and throw cold water on the dialogue, frequently staging large-scale war exercises and armed provocations and conducting reconnaissance and slander campaign against the other side behind its curtain. This proves a serious obstacle to lasting peace in Korea and her peaceful reunification.

Korean reunification is a very important problem which directly concerns the removal of the source of war in Asia and the preservation and consolidation of world peace.

The Democratic People's Republic of Korea is consistent in holding that the national reunification question should be solved independently and peacefully without outside interference.

This policy accords with the desire of the people to guard national dignity and sovereignty and live in peace and with the demand of the times.

The conference fully supports the three principles and five-point policy put forward by President Kim Il Sung for the independent and peaceful reunification of Korea and warmly hails the DPRK's proposal to find a solution through collaboration, unity and reunification.

We appeal to the world peaceloving people to intensify their solidarity movement with the emphasis on the following problems for a durable peace in Korea and her peaceful reunification:

To make the United States dismantle its military bases in south Korea, withdraw its troops to the last man and respond at an early date to the DPRK's proposal on replacing the

Armistice Agreement with a peace agreement.

To make the governments and parliaments of all countries of the world resolutely reject the "two Koreas" plot to perpetuate the division of Korea and not partake in it.

To make the south Korean authorities respond to negotiations of the political parties and public organizations in the north and south and honestly approach the dialogue with a correct attitude to achieve national reunification.

To make the United States and the south Korean authorities discontinue new war exercises, armed provocations and smear campaigns and acts of espionage against the other side in order to ease tension in Korea and create a favourable climate for the dialogue.

To let the south Korean authorities abolish all the fascist evil laws including the "Yusin

Washington

TO U.S. CONGRESS

The Korean people are a homogeneous nation which had lived harmoniously with a long history and culture of five thousand years. They, however, have suffered from tragic national division for 35 years owing to the US occupation of south Korea.

The national division of Korea by the foreign forces not only brings untold misfortunes and sufferings upon the Korean people but causes a constant threat to peace in Asia and the rest of the world.

The question of Korean reunification is essentially a problem of taking back the territory and people from the outside forces and establishing national sovereignty throughout the country.

Therefore, no outside force has the right to interfere in the question of Korean reunification.

We hope that Korea's reunification will be achieved independently and peacefully by her people themselves.

For the independent and peaceful reunification of Korea the outside forces must withdraw from south Korea at an early date.

We would like to recall once again Carter's

constitution," immediately release all the political prisoners and realize the democratization of society, as demanded by the people.

To actively support and encourage the struggle of the south Korean students and people of all sections for the democratization of society and the reunification of the country.

We ardently appeal to the peaceloving people and democratic forces of the world to intensify an international solidarity movement for the independent and peaceful reunification of Korea in the current month (June 25-July 27) of solidarity with the Korean people.

The Conference of Democratic Forces of West Germany, Britain, the Netherlands, Belgium, Luxemburg, Turkey and Greece for Supporting the Reunification of Korea

Luxemburg, May 17, 1980

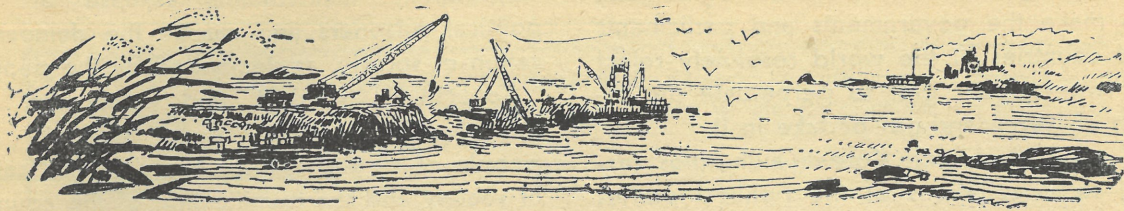
pledges during his election campaign to withdraw the US troops from south Korea and oppose government violating human rights and the resolution of the 30th UN General Assembly Session and the resolutions of the Summit Conferences of Non-aligned Countries.

We hold that the United States should respond to a dialogue with the Democratic People's Republic of Korea with a correct attitude to promote the reunification of Korea, immediately withdraw all its troops and military equipment from south Korea and stop all its military aid to south Korea.

We express the hope that US Congress will pay deep attention to our letter and take a positive step to live up to the expectation and desire of the world people who love justice and peace.

The Conference of Democratic Forces of West Germany, Britain, the Netherlands, Belgium, Luxemburg, Turkey and Greece for Supporting the Reunification of Korea

Luxemburg, May 17, 1980



Travel Note

Along the West Coastline (3)

Coasting Cholsan Peninsula

After leaving the Tasa Island, we passed the Namsi saltern dotted with snow-white mountains of salt to Cholsan County.

This county is a hilly peninsula.

On this peninsula too we could see a look of the fatherland changing every day under the wise guidance of the great leader.

In the bygone days the peninsula was so arid and barren that people could not do farming properly. But today it is fed by the Amnok-gang irrigation system and its yield of ri-

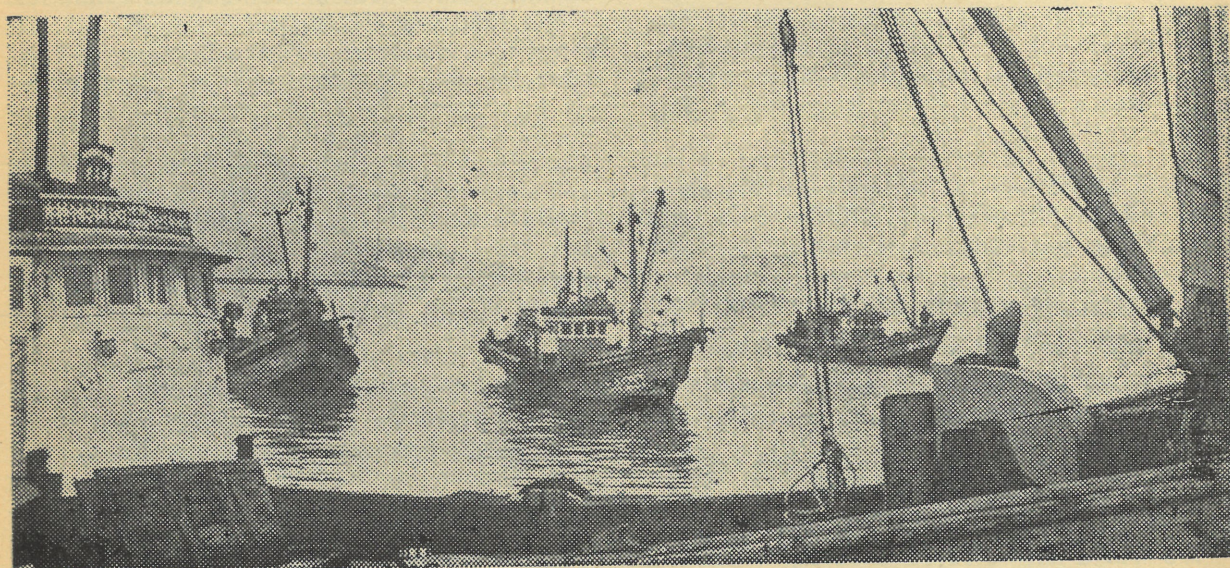
ce, maize and other grains increases yearly. Seaculture and inshore fishing offer plenty of tasty sea food to the county.

As we were hearing such a story from a county official accompanying us, our car got to Tunggot at the southwestern tip of the peninsula.

A ridge in Tunggot afforded a fine view of pine-clad islets which looked like flower baskets floating on the waters.

Tunggot was scenic. A sandy beach called

A fishing fleet of the Cholsan fishery station returning to the port, flying the flags of good haul



scenic "Songdownon of the west coast" stretched out 2 kilometres and old pine trees were shivering in the breeze. Wall-like sea-eroded granite cliffs reminding us of Hae-Kumgang of the East Sea added to seaside beauty.

In this scenic place there were the Cholsan fishery station, the West Sea fishery experimental station, big and small fishermen's co-operatives and fishery workteams of cooperative farms.

The great leader Comrade Kim Il Sung said: **"To develop the fishing industry and catch large quantities of fish is of importance in improving the dietary life of the people."**

At the port we could feel the high zeal of fishermen to greet the Sixth Congress of our Party with splendid labour achievements.

The Cholsan fishery station more than doubled its per-haul catch so far this year as against the corresponding period of last year by establishing a scientific fishing system adapted to the move of fish shoals and modernizing boats and fishing tackle as taught by the great leader, a functionary of the station said.

Before liberation fishermen caught fish with only a few small boats to earn their keep. But today they catch fish with modern shoal detectors, boats and tackle by various fishing methods and overfulfil their daily plans.

Looking at the port always full of joy over good catch, the chief engineer of the fishery station said: "In the sea a little off the peninsula we catch plenty of flat fish, anchovy, *samchi* mackerel, scabbard fish and others. The sea near the estuary of the Amnok-gang River is good for netting shrimp, lobster, perch, roncador and others and for seaculture."

This Tunggot area alone catches tens of thousands of tons of sea food yearly and supplies it to the province and even to mountainous Chagang Province. We left for Posan-ri, feeling deeply grateful to the great leader for enabling even people in remote mountain areas

to eat fresh fish.

Like other villages we had seen, the Posan village was rich and beautiful. The village was like a picture. The hill behind it was planted with scores of hectares of orchards and cozy tile-roofed houses stood in rows at the foot of the hill. In front of the village a clear brook flowed and tractors were busily working in the well-irrigated fields.

"Posan-ri was an out-of-the-way seaside hamlet in the past. Peasants did farming with great difficulty, working dry and barren lands, and fishermen eked out a scanty living by catching fish in small boats. But the village is now a paradise," said one of the managing staff of the farm. We looked round the historic places associated with the great leader's on-the-spot guidance. Such places deeply impressed us.

One day in July 1949, the great leader made his first visit to this village. He was busy guiding the building of a new Korea. But he visited the village at the tip of the Cholsan peninsula. He told the officials of the *ri* people's committee about enhancing the role of the people's power organ for increased grain production and making the most of mountains and sea for further improving people's lives.

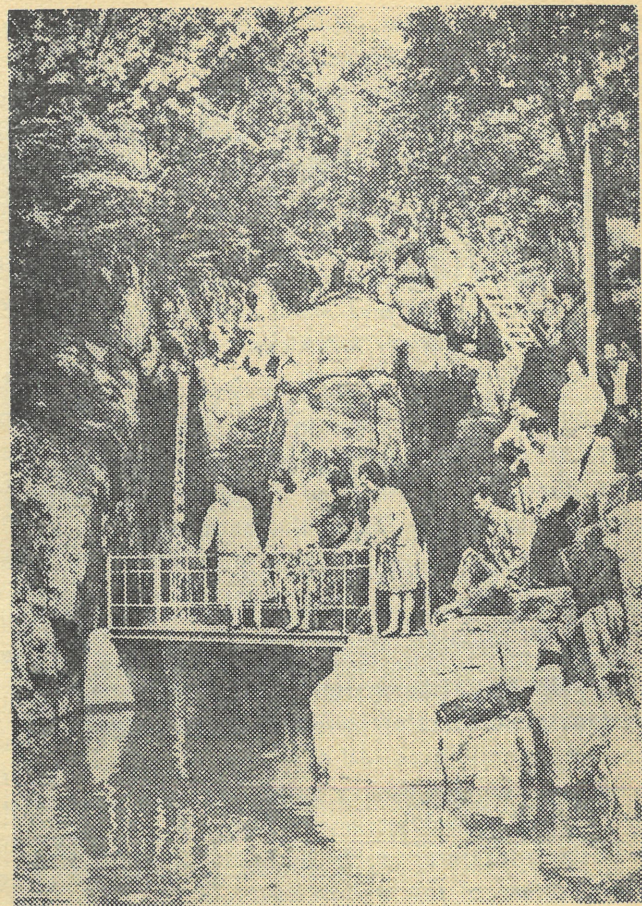
Reading the inscription of the monument to his on-the-spot guidance, we were deeply moved by his great concern for raising the living standards of our peasants and his profound love for the village peasants.

We looked round the dwellings too. Cozy modern dwellings stood in rows and there was the Study Hall of Comrade Kim Il Sung's Revolutionary Ideas on an elevation in the centre of the village.

There were also modern buildings such as schools, hospital, nurseries, kindergartens, house of culture, stores, etc.

Happy laughters came from every house. The peasants' income increases every year and they live well, free from all worries, in fine tile-

Working people enjoying their rest at the scenic holiday home



roofed houses built by the state at its expense, eating rice and meat.

We could see such a change in life, the look of the socialist countryside prospering under the rays of the great Rural Theses, also at Changsong, Kumsan-ri, Obong, Pungchon and other villages in the county.

A northward coasting along the Cholsan peninsula took us to the mouth of the Chong River.

Our car sped along the limpid river, when there appeared a waterfall.

The county official in our company said that we arrived at the Tongrim waterfall called "Okpo" (Jade Falls).

The water fell into a rock shaped like a sad-

dle. It is said from ancient times even hunchback was straightened up by the falling water. So many holiday-makers come here in summer.

Pine trees striking their roots deep into crevices of cliffy rocks, beautiful mountains reflected in the blue waters and the cool shade under the cascade!

Though not so majestic as the Kuryong or Pagyon falls, the Tongrim falls lends a fantastic beauty to the scenery as if a fine piece of a master sculptor.

Today a modern rest home and other facilities have been built here for our working people who come here for holiday-making.

Chon Jong Hun

Tractors Do Farming

Today tractors are indispensable to farming.

Farmers do farming, driving tractors as oxen in the past, everywhere in our countryside.

The great leader Comrade Kim Il Sung said:

"To narrow down the distinctions between agricultural and industrial labour and free our farmers from heavy labour through comprehensive mechanization of agriculture is not just a dream any more; it is coming to the fore as a realistic question."

Whenever I see tractors playing a big role in comprehensive farm mechanization I re-

call the post-liberation day when our farmers were quite delighted with tractors.

Three decades ago there were farm machine hire stations only in five counties.

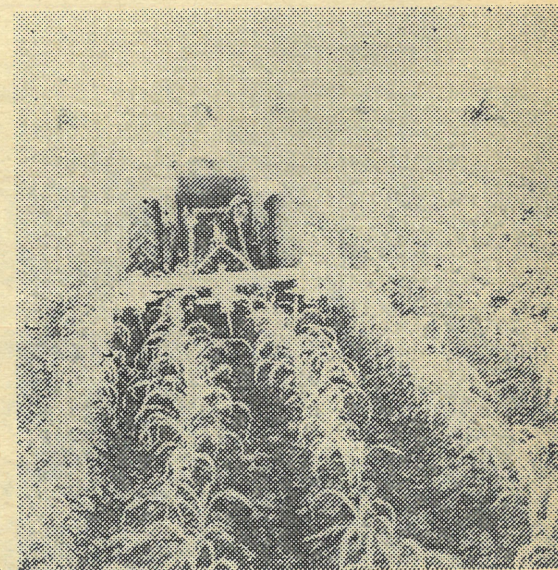
Seventy tractors and 100 tractor drivers were all that we had.

Though, little did our farmers dream of such things, who pulled wooden ploughs, bruising their shoulders, with no oxen.

But now big and small tractors such as "Chollima," "Pungnyon," "Chonjin" and "Chungsong" are working the socialist cooperative fields.

Tractor repair and accessory factories and tractor-drawn farm machine factories have

Weeding maize fields



appeared in different parts of the country for the smooth operation and diverse use of a large number of tractors in the countryside.

There are farm machine stations everywhere our farmers live and comprehensive farm mechanization is afoot, freeing the peasants from hard labour.

There were only four draught cattle in the Yaksu village with 100-odd farm households in Tae'an city in the year before liberation.

But today this farm has 8 tractors for every 100 hectares of cultivated land and hundreds of modern farm machines including trucks, rice transplanters, harvesters, comprehensive thrashers and various tractor-drawn farm machines.

Yesterday children ran after tractors working the fertile fields as they looked so mysterious and had Herculean strength. But today they operate tractors, trucks and farm

machines.

This farm, like all other farms, does almost all operations including ploughing, rice transplanting, weeding, harvesting and thrashing with help of machines.

Our farm mechanization started with 70 tractors, 100 tractor operators and 5 farm machine hire stations.

In 1977 the number of tractors per 100 hectares of cultivated land was 6 in the plain areas and 5 in intermediate and mountainous areas, and today not a few cooperative farms have 8-10 tractors.

Our agricultural workers will make a new progress in comprehensive farm mechanization this year when the Sixth Congress of our Party will be held and reach the 9.5 million-ton goal of grain production.

Chon Jong Gang

Paddy ploughing is in full swing



Growth of National Income and People's Welfare

In our country the national income is growing steadily as the national economy including industry and agriculture develops continuously at a high rate.

The great leader Comrade Kim Il Sung said:

"The national income which is daily growing thanks to the popular policies of our Party, is devoted totally to the prosperity and development of the country and the promotion of the people's welfare."

Under socialism the national income belongs to the entire people and is used for extended reproduction and the raise of the working people's material and cultural standards.

The steady growth of the national income in our country, therefore, promotes the welfare of the working people.

Our national income in 1960 increased 2.1 times as against 1956. In 1967 our per-capita national income was 9 times that in 1946 and 4.4 times that in 1949.

Especially in the postwar period our industry rapidly developed and enlarged in its scale and played a more decisive role in the production of gross social product and national income.

The share of industry in the value of our total industrial and agricultural output rose from 34 per cent in 1956 to 74 per cent in 1969, and its share in our national income from industrial and agricultural production increased from 25 to 65 per cent during the same period.

The per-capita output of basic manufactured goods, a major index of the nation's economic

might and level of industrial development, increased markedly.

The great leader solved in a unique way the problem of balance between accumulation and consumption in the distribution of the national income. We follow the principle of rapidly increasing accumulation simultaneously with the growth of consumption.

This principle enables us to develop the economy steadily at a high rate and continuously raise the people's living standards.

State measures such as the steady boost of living allowances of the factory and office workers, many price cuts, the rapid growth of farmers' real incomes, the complete abolition of the tax system and so on rapidly raised the living standard of the working people.

With the growth of the national income our working people receive more additional state benefits.

They get enormous additional state benefits paid out of the yearly increasing outlay for public and cultural services, through free education, free medical care, free accommodation at rest homes and sanatoria and old-age pension and subsidy.

During the Six-Year Plan (1971-1976) the average additional benefits our working people received every year thanks to popular policies of the state increased 1.7 times as compared with the last Seven-Year Plan period.

The additional state benefits are more than remuneration for their work done.

As a result of rapid growth in monetary income and additional benefits from the state,

the per-household real income of factory and office workers increased 1.7 times and that of farmers 1.8 times during the Six-Year Plan.

Today our national income increases rapidly as all people take part in production and construction and labour productivity constantly grows.

Our per-capita national income last year was 1,920 dollars. This shows that the material and technical foundations of our country are very solid and that our people's living stand-

ard is very high.

During the Second Seven-Year Plan the national income, the source of the people's welfare, will increase 1.9 times.

During the same plan period we will keep a proper balance between accumulation and consumption so as to strengthen the economic foundations for the prosperity and development of our country and the future welfare of our people and fully meet their immediate needs for welfare and make factory and office workers and farmers equally better-off.

Pongsan Jujube, A Speciality of Our Country

The Pongsan area in our country is famous for jujube.

Jujube is a speciality of this locality. Some jujube trees are three centuries old.

Jujube trees in this locality foliate late and defoliate early. They therefore are viable also at places where winter comes earlier.

They flower and yield fruit three years after planting. Their yield never declines even if they get old.

They bear big fruits abundantly. A fruit usually weighs 9 to 12 grammes, an extra big one over 20 grammes. A tree yields fruit 53 kg on an average, 120 to 150 kg exceptionally.

The fruit contains protein, oil, carbohydrate, calcium, phosphor and iron in an even

proportion and plenty of nutrients such as vitamins A, C and P. In particular, it has 70-80 times as much vitamin C as apple, 7-10 times persimmon or orange. Unlike ordinary fruits which diminish or change in nutrients when dried, Pongsan jujube retains them almost as they are, which rather increase partly.

It is good to eat raw because it is nutritious and its skin is thin and does not harden even if stored long and its flesh is soft and does not change in taste for long.

It is boiled with rice, processed into jam and used in making rice-cake or soft drink.

It is widely used also as a tonic or restorative.

So the trees are planted in plenty and tended well in our country.

League of Korean Students in Japan—35 Years Old

On September 14 the Korean students and the compatriots of all strata in Japan celebrate the 35th birthday of the League of Korean Students in Japan in full-significant circumstances in which they are vigorously conducting a mass patriotic innovation movement, keeping pace with the general onward movement of the people in the homeland, to greet the Sixth Congress of the glorious Workers' Party of Korea with high political zeal and good work results.

The league members are Korean students receiving higher education at Japanese schools.

Under the great leader's deep love and concern, the league, guided by his immortal Juche idea and directed by Chongryon (General Association of Korean Residents in Japan), has made proud achievements in its patriotic activities to train its members as true citizens of the DPRK, as able workers for the socialist homeland and greatly contributed to the work of Chongryon.

The great leader Comrade Kim Il Sung said:

"Unless the Korean youth in Japan are firmly equipped with a revolutionary world outlook, they cannot uphold the revolutionary principle and emerge from the trials they encounter in a capitalist society...."

"What is most important in establishing a revolutionary world outlook is to firmly arm yourselves with our Party's Juche idea."

The most precious success made by this league is that it equipped its members firmly with the immortal Juche idea to establish a revolutionary world outlook as taught by the great leader, rallied them closely around him and trained a large number of national cadres boundlessly faithful to him.

Helped by this league, Korean students deeply studied the works and teachings of the great leader and his glorious and bril-

liant revolutionary history, and overcame flunkeyism and dogmatism in scientific research work and strove to acquire advanced science and technique usable for prosperity and development of the socialist fatherland and Chongryon work.

Wholeheartedly upholding the instructions of the fatherly leader, they vigorously conducted a movement to learn mother tongue and acquire more than one technique, and thus enhanced their national pride and prepared themselves better as national cadres of the DPRK.

They actively participated in the struggle to protect the democratic national rights of Koreans in Japan such as DPRK citizenship, return and free visit to the socialist fatherland and democratic national education and supported and encouraged in every way the south Korean students and people in their democratic movement and in their just struggle for peaceful reunification, and strove to strengthen the solidarity with Japanese students.

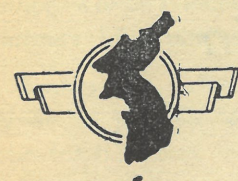
The league strengthened organizationally and ideologically through the struggle for the fulfilment of its patriotic tasks.

It owes all these achievements to the respected and beloved leader who, despite the pressure of state affairs, showed Korean youth and students in Japan their road and looked well after their study and life.

He remitted 28,378,827,033 yen (in Japanese currency) of educational aid funds and scholarships on 75 occasions from 1957 to April 1980 for the democratic national education of the Korean youth and children in Japan. And he sent teaching materials and various experimental apparatuses.

In order to meet the longing of Korean youth and children in Japan for the socialist

(Continued on page 71)



Korea Must Be Reunified Peacefully

The peaceful solution of the national reunification question is a basic policy invariably followed by the Workers' Party of Korea and the Government of the Democratic People's Republic of Korea.

The respected and beloved leader Comrade Kim Il Sung said:

"Our Party and the Government of the Republic are consistent in their efforts for the peaceful settlement of the Korean question. We have no intention of marching south, we have no intention of solving the question of Korean reunification by force of arms."

According to the line of the great leader, the Workers' Party of Korea and the Government of the Republic have worked and work for peaceful reunification.

Peaceful solution of the reunification question means reunifying the country in accord with the will of the entire Korean people without resorting to arms or forcing one side's will upon the other.

The policy of peaceful national reunification is based on the independent and democratic principles.

There cannot be peaceful reunification apart from these principles.

Korea's peaceful reunification can be achieved only when the independent and democratic principles are observed. For its successful solution the interests of the workers, peasants and other broad masses of the people and their free will must be fully reflected.

Our peaceful reunification policy is the only correct one which was defined as one of the three principles of national reunification in the July 4 North-South Joint Statement and recognized internationally.

It proceeds from the patriotic and peace-loving position to solve the national reunification problem in line with the national interests of the Korean people and the desire of the world people; and it is based on bright prospect and firm confidence.

People who really want national reunification and prize national independence do not like to reunify Korea by the method of war. So there cannot be any ground to use force in the settlement of the reunification question.

It is true that there are differences in social systems, ideologies, religious beliefs and political ideals between the north and south of Korea divided by the foreign forces. They however can never be an obstacle to the country's peaceful reunification.

Unless the north and south force their ideologies, ideals and systems upon the other side, there is no need to fight each other.

Our people are a homogeneous nation of one and the same blood and can unite on the basis of one national idea and reunify the country peacefully.

Only when Korea is reunified in a peaceful way is it possible to eliminate the source of dispute from Asia and maintain and consolidate world peace and security. The world people therefore want Korea to be reunified not by the method of war but in a peaceful way.

The Workers' Party of Korea and the Government of the Republic set forth time and again just and reasonable proposals for reunifying the country peacefully by the Korean people themselves without outside in-

Korean Reunification Question

terference and have made every sincere effort for their materialization.

We have consistently held that national reunification be realized in the way of settling up a united central government representing people of all strata through free north-south general elections after the withdrawal of the US troops from south Korea. We have also suggested more than once that if the south Korean side cannot accept free north-south general elections right away, a North-South Confederation be introduced as a transitional step. We have maintained that if the south Korean side cannot accept even the offer for the North-South Confederation the north and south should conduct many-sided collaboration and intercourse to rejoin the severed national ties and that for the settlement of all these questions representatives of people of various strata and political parties and social organizations and the authorities of the north and south have negotiations.

All our proposals aim, after all, at realizing the country's reunification in a peaceful way by the united efforts of the north and south.

In spite of our consistent and sincere efforts, national split continues and peace is menaced in our country. It is entirely due to the US troops' occupation of south Korea and the aggressive policy of US imperialism.

The United States is hindering Korea's

reunification in every way in an attempt to keep south Korea as its permanent colony and military base and dominate the whole of Korea.

In order to conceal its aggressive aim and cover up the splitting moves of the south Korean authorities it invented the fictitious "threat of southward aggression" and is advertising it.

But with such false propaganda it can never justify its aggressive acts and deceive people.

The Workers' Party of Korea and the Government of our Republic declared more than once that we have no intention to "invade the south" and want the peaceful reunification of the country.

The United States however gives a huge amount of "military aids" to south Korea every year, hands over lots of modern weapons and combat equipment to it and continues to ship into there nuclear and other mass destruction weapons to place them near the Military Demarcation Line.

This clearly shows whether the United States and south Korea are "threatened" by us or we are menaced by the US.

In reality, the United States threatens our people with continued reinforcement of armed forces and war exercises against the northern half of the Republic.

The United States and the south Korean

(Continued from page 69)

fatherland he saw that they visited or returned to the homeland, gave them important teachings and provided them with every convenience in their work, life and study.

Whenever they enjoy the loving care of the fatherly leader, the Korean youth and children deeply feel high honour and boundless

happiness as DPRK overseas citizens.

The League of Korean Students in Japan, guided by the great leader's immortal Juche idea, will strengthen itself into a powerful organization which does not vacillate in any storm and stress and train its members into Juche-type workers infinitely faithful to him.

O Gun Sik

We already suggested to the United States that a peace agreement be concluded with us — an agreement on both sides refraining from attack on the other side and discontinuing the reinforcement of armed forces and arms race, on the United States not interfering in Korea's internal affairs and hampering her reunification but withdrawing its

Chong Li Gun



Modern History of Korea (9)

Only when party organizations were formed and the work of the YCL strengthened, was it possible to admit into them advanced elements of worker and peasant origins and thus solidly lay an organizational backbone and foundation for party building, and intensify the anti-sectarian struggle and achieve the unity of thought, purpose and action in the communist ranks. And only when the party organizations and the YCL organizations were organized systematically and their vanguard and leading role enhanced, was it possible to exercise the party's principled leadership

The party and YCL organizations grew rapidly in number in the liberated areas and semi-guerrilla zones, too, with the result that their organizational systems were established. They spread even to the enemy-held areas.*

* At that time the Japanese imperialists admitted that as of May 1934 there were four county committees (Yanji, Wangqing, Helong, Hunchun) and under them 21 district committees and 161 party branches were organized and active in the area along the Tuman-gang River. (The July, 1934, issue of the Toa, a Japanese magazine, East-Asian Economic Research Department, p. 138.)

The Japanese imperialists deplored as follows:

"As for the activities of the Communist Party in the white area (enemy-controlled district—Quoter) recently... the cell organizations of the Communist Party itself seem to have assumed wide dimensions there. Attention should be paid to the fact that every communist organization within the white area is under the wirepulling of the party headquarters in the Red district (guerrilla area—Quoter). So long as their base in the Red district is not destroyed, we can hardly expect the liquidation of the Communist Party in Jiandao, no matter how we may try to destroy them in the white district." (Data on the Recent Communist Movement in China and Manchuria, Section No. 2, East Asia Department, December 1934, pp. 204-05.)

Through the party and YCL organizations which were thus expanded and strengthened, the new Communists of worker and peasant origins, that is, the Juche-type Communists of the new generation, who were seasoned organizationally, ideologically and in practice, grew up rapidly and the organizational backbone for the founding of a party was prepared. The process of expanding and strengthening the party and YCL organizations and rearing the Communists of the new generation was accompanied by a fierce struggle against sectarianism.

This struggle could be waged more forcefully than ever as the party and YCL organizations were systematically organized and the core ranks of the Communists grew up reliably under the energetic guidance of the great leader Comrade Kim Il Sung.

What was of great significance in intensifying the anti-sectarian struggle was the respected and beloved leader Comrade Kim Il Sung's work *Let Us Liquidate Sectarianism and Strengthen the Unity and Cohesion of the Revolutionary Ranks* (published on May 10, 1933).

Referring to the ideological source of sectarianism, he said:

"Sectarianism is a product of bourgeois and petty bourgeois ideologies, especially of the ideas of individual heroism, fame-seeking and careerism; it has nothing to do with the revolutionary ideology of the working class." ("Let Us Liquidate Sectarianism and Strengthen the Unity and Cohesion of the Revolutionary Ranks," Korean ed., p. 2.)

He pointed out the cause and the circumstances of the origin of sectarianism in the Korean communist movement and disclosed the crimes committed by the sectarians histor-

ically and systematically. Exposing the crafty tricks employed by sectarians, he made clear that it was their old trick to disguise themselves as "ardent revolutionaries" with various hypocritical words, win over the people to their side in an unprincipled manner by means of every possible form of deception, conciliation and machination, play a double game, look down on the masses and force others to obey their will.

He also clearly pointed out measures for the struggle to liquidate sectarianism.

Firstly, he stressed that all the guerrillas and the members of the YCL and other revolutionary organizations should strive to have a sound revolutionary world outlook and that a man without such world outlook can neither wage a successful anti-sectarian struggle nor prevent the infiltration of sectarianism.

Secondly, he said that all the guerrillas, YCL members and broad revolutionary masses should be actively drawn in the anti-sectarian struggle.

Thirdly, he also taught that the struggle against sectarianism should be closely combined with the work of strengthening the revolutionary ranks.

Fourthly, he taught that the Right and "Left" deviations should be guarded in the struggle against sectarianism and this struggle be waged in a principled way in the interests of the revolution.

He also stressed that one should not commit the "leftist" error by regarding the people as sectarians unreasonably and, at the same time, that one must guard against the rightist error which might be made by neglecting or weakening the anti-sectarian struggle. He further said that as the struggle to eliminate sectarianism could not be carried out in a short span of time, it should be waged patiently and stubbornly until sectarianism was completely done away with.

In those days the anti-sectarian struggle presented great complexity. It was due to the facts that not a few sectarians were occupying the leading posts in the party organizations and various revolutionary organizations and, furthermore, that they were covering their true colours with ultra-revolutionary words.

However, the staunch Communists who were closely rallied around the great leader Comrade Kim Il Sung unfolded a principled anti-sectarian struggle without letup. As a re-

sult, the foothold of the sectarians gave way rapidly.

In the process of the struggle against sectarianism the party and YCL organizations were reinforced, their role enhanced and their members were further tempered ideologically and organizationally.

Leading their members to tighten their organizational life, the party and YCL organizations firmly built up the organizational backbone for the founding of a party.

The great leader Comrade Kim Il Sung said:

"To establish the leadership elite of the guerrilla army and the organizational backbone of the Korean Communist Party to be founded in the future we must strengthen the life of Party organizations." ("On Organizing and Waging Armed Struggle against Japanese Imperialism," Eng. ed., p. 23.)

The party and YCL organizations at all levels helped their members to enhance their sense of organization and heighten organizational discipline, held party meetings, party study sessions, and meetings for reviewing party life regularly and firmly established the revolutionary habit of criticism and self-criticism.

In the course of tightening party and YCL organizational life, the Juche-type revolutionaries who were firmly equipped with a strong organizational spirit and a revolutionary world outlook, the indomitable Communists, i. e., the communist elite, who were resolved to accomplish their revolutionary tasks to the last in any adversity were trained and increased.

The party and YCL organizations energetically conducted the politico-ideological work to firmly arm the guerrillas and the popular masses with the great Juche idea and the Juche-oriented revolutionary lines, strategy and tactics.

The work of systematically raising the politico-theoretical level of the men and officers of the guerrilla army went on regularly at the military-political cadres' training centres and the short courses set up in the liberated areas.

A number of revolutionary publications including magazines and newspapers such as *Chontu-bo* (Combat Daily), *Minjung-bo* (People's Daily), *Panje-jonson* (Anti-Imperialist Front), *Taejung-sinmun* (Mass-News), *Nongmin-tujaeng* (Peasants' Struggle), *Chongnyon-*

tujaeng (Youth Struggle) were issued. They corresponded to the specific conditions and educational level of the people of all walks of life.

They were widely distributed not only in the liberated areas, but even to the semi-guerrilla zones and enemy-controlled areas, to give the people revolutionary education and awakening and forcefully arouse them to the anti-Japanese struggle.

Revolutionary literary and artistic activities, too, were extensively developed. Militant and popular revolutionary songs, dramas and various other kinds of literary and art works of high ideological and artistic quality played a great role in enhancing the class consciousness and revolutionary zeal of the guerrillas and the people and arousing them to struggle against the enemy.

The respected and beloved leader Comrade Kim Il Sung got the party and YCL organizations and mass organizations to establish the revolutionary system and method of work in their activities.

He first of all established a work system under which the leading personnel went down to the lower bodies and gave them a substantial help.

Rendering substantial assistance to the lower units is one of the fundamental requirements of the revolutionary work system which calls for performance of all work in conformity to their actual situation and the demands of the masses and strengthens the unity of thought and purpose between the superiors and the subordinates.

The respected and beloved leader Comrade Kim Il Sung saw to it that all the functionaries of the party and YCL organizations and all the revolutionary organizations and the commanders of the guerrilla army made it a rule to go down to the lower units with knapsacks on their backs, kindly help and educate their subordinates and the masses, sharing board and bed with them. And he in person set an example and popularized it.

He then set persuasion and education as the basic methods in work with the party members, the YCL members, the guerrillas and the masses.

A revolutionary struggle can be forcefully waged only when it is based on a high level of political awareness on the part of the peo-

ple; the fundamental method of enhancing the revolutionary consciousness of the people consists in persuasion and education, i.e., political work. Persuasion and education are the revolutionary methods of work derived from the nature of the Communists who perform all the revolutionary activities in reliance on the masses. They acquired a particular importance in the unprecedentedly arduous anti-Japanese armed struggle.

The respected and beloved leader Comrade Kim Il Sung got all the functionaries, the party members and the guerrillas to make it a rule to conduct political work in diverse forms and methods at any time and in any place. By so doing he steadily enhanced the revolutionary consciousness of the guerrillas and popular masses and led them to successfully discharge whatever difficult revolutionary tasks with conscious efforts.

In particular, he stressed on the thorough establishment of a revolutionary style of work, the style of doing all work in a substantial and creative way without sticking to any forms, carrying out work boldly and in a go-ahead manner and tackling all the tasks militantly and quickly to accomplish them in good time. He defined it as an iron rule for the leading personnel to take an initiative and set an example to others.

The revolutionary system and method of work created by the great leader Comrade Kim Il Sung served as a decisive guarantee for the success of the politico-organizational work of the party and YCL organizations and the mass political work of the guerrillas and the Communists.

EXPANSION AND DEVELOPMENT OF MASS ORGANIZATIONS

Attaching a deep significance to the building of mass organizations, the great leader Comrade Kim Il Sung said:

"No revolution can be made by a few Communists alone, without the active support and participation of the majority. For the masses to be involved in the revolutionary struggle and to be turned into a strong political force, they should be armed with a revolutionary consciousness and organized in large numbers in mass organizations." ("On Juche in Our

Revolution," Eng. ed., Vol. 1, p. 11.)

Under the wise guidance of the respected and beloved leader Comrade Kim Il Sung various mass organizations were successfully organized and expanded.

The Peasants' Association (Peasants' Committee), the Anti-Japanese Association (Anti-Imperialist Union), Mutual-Aid Society for Revolution and various other mass organizations were organized in the liberated areas and semi-guerrilla zones. In the enemy-held areas, too, the Anti-Japanese Association and many other mass organizations were formed.*1 The names and forms of these mass organizations varied according to the features of the localities. The Peasants' Mutual-Aid Association was organized to operate in the northern part of Korea.*2

*1 As regards the activities of the Peasants' Association and the Anti-Japanese Association, confidential documents of Japanese imperialism wrote:

"The Peasants' Association plays the most important role in communizing the peasants. It is intended to unite the poor tenant-farmers, who are suffering from the ferocity of the landlords, and pit them against the landlords, start a campaign for the reduction of farm rent and lead it to a land revolution aimed at the confiscation and distribution of land. The activities of the Peasants' Association occupy an important part of party work in such areas as the Hunchun area in Jiandao where peasants account for over 90 per cent of the population." (Outline of the Rise and Fall of the Communist Party Attendant on Operations for Mopping Up the Bandits, Police Affairs Office, Jilin Provincial Government, 1934, p. 36.)

"...The popular masses are organized into such mass organizations as the Peasants' Committee and the Anti-Japanese Association to serve as human and material foundations for the activities of the Communist bandits (so they called the Communists disparagingly—Quoter.)

"Especially the Anti-Japanese Association is a dreadful organization which is found wherever the communist bandits are active. It performs intelligence liaison missions for the armed communist bandits (so they called the anti-Japanese guerrillas depreciatingly—Quoter), the supply of weapons, ammunition, food and clothes to them, the destruction of traffic and communication networks. Besides, it has separately organized the Peasants' Armed Self-Defence Corps as a force for supplementing the regular-army activity.

"Such a close organizational fusion between the communist bandits and the people is a feature to be found only in the activity of the communist bandits. The fact that when political bandits and local bandits have been rapidly decreasing and ruining by punitive expeditions, the communist bandits alone keep persistent

resistance is largely attributable to it." (Study on the Communist Bandits in Manchuria, No. 2, Advisory Department, Manchukuo Military Administration, 1937, p. 5.)

*2 According to a Japanese police document, a mass organization called the Worker-Peasant Union was reorganized into the Peasants' Mutual-Aid Association in the area of Onsong County, North Hamgyong Province, which conducted vigorous activity in close contact with the Anti-Japanese Guerrilla Army. (Thought Bulletin, No. 6, Thought Department, Public Prosecutor's Office, High Court of Justice, March 1936, pp. 8-19.)

The mass organizations were made up of workers, peasants, youth, students and other anti-Japanese people in various walks of life.

The mass organizations played the part of peripheral organization of the party and were active in the forefront in work with the masses. Imbuing the broad masses with the Juche-oriented revolutionary line worked out by the great leader Comrade Kim Il Sung, they forcefully aroused them to the anti-Japanese struggle and directed much effort to supporting and assisting the Anti-Japanese Guerrilla Army.

As the mass organizations involving the broad masses came into being and actively operated, the foundation of the anti-Japanese national united front movement was also laid solidly. Especially such mass organizations as the Anti-Japanese Association and the Anti-Imperialist Union played an important role in the development of the above-mentioned movement in those days as the organizations resembling a united front which embraced the anti-Japanese people of all walks of life.

While pushing ahead with the work of

organizing and expanding various mass organizations, the respected and beloved leader Comrade Kim Il Sung taught them concrete ways and means for successfully carrying out the mass work.

He repeatedly stressed that in the mass work, they should, first of all, be closely united with the masses and go deep among them, sharing sweets and bitters with them.

He taught that the political education of the masses should be conducted in the ordinary, easy-to-understand language and that its level be elevated step by step. He stressed that the contents and forms of political work should tally with the features of people of various strata and that diverse methods of political work be applied. In particular, he taught that as for the workers and peasants, they should be firmly armed with the anti-imperialist revolutionary ideas while enhancing their class consciousness and that in the case of the national capitalists and religious men, they should be induced to come out in the anti-Japanese struggle while heightening their national consciousness.

As a result of the implementation of his teachings, great successes were registered in the mass work. The revolutionary consciousness of the masses was quickly developed, and they came out more actively in the anti-Japanese revolutionary struggle.

As a consequence of the intensified political and organizational work among the masses, the mass foundation of the revolution, the mass foundation for founding a party was solidly laid.

A Mother in Sickbed Thinks of Her Homeland (2)

(Continued from our previous issue)

POLITICAL PRISONERS AND THEIR FAMILIES

Reporter: There are many political prisoners in south Korea who are troubling without public knowledge, I think.

O Gi Sun: Quite many. I saw their families at detention houses when I went to meet my sons. An old man of 74 was arrested in the summer of 1972 when the people were bubbling with excitement over the north-south dialogue, because he said the north and the south must reunite peacefully without shedding blood. He seemed to have been imprisoned many times from his youth. His wife said that his son had been shot in a political case in Taegu. She whispered to me: "Taegu people are all opposed to the Pak Jung Hi 'regime'"; "They are all Reds"; and "My husband is resolved to die in prison and I in prison yard."

An old woman reared her son selling chewing gums, who was sentenced to life imprisonment. I met her at a detention house and we promised to see again in Taejon but I failed.

I feel pity for her. She sent her two daughters and one son to school, selling chewing gums. Her son studied at Seoul University and went to Japan for five years' study but was arrested on the charge of being a "Red." Prosecutors asked for bribe, saying that they would try to release her son in trial.

So she borrowed money from her daughter who was married to a low-salaried man and from others and gave it to them. But in vain. Prosecutors swindled money out of the poor old woman. When I asked her if they forced her to persuade her son to convert and if she did so, she said that she told him to renounce his idea and winked to

encourage her son. I gained strength from her. She said she had no shelter and was leading a hard life as a kitchenmaid and that if her master knew that her son was in prison she would be turned out. The "CIC" would annoy the master if it knew about it, I think.

I met another woman at a prison whose husband was said to have been arrested while teaching in Pusan and sentenced. She told me that her husband said: "I will never convert. You must not trouble yourself to come to meet me but bring up children well."

THOUGH I WAS SURE OF HIS RELEASE

Reporter: Immediately after the expiration of his prison term on May 27, 1978, So Jun Sik was rearrested by applying the "public peace reform provision" of the "Public Security Law," as he refused to convert, wasn't he?

O Gi Sun: I went to Chonju prison with a hope that they would give him nominal freedom for at least one or two months, but they didn't.

Reporter: You went to Chonju prison but failed to see Jun Sik because he was transferred to Taejon prison at the dawn of 27th, didn't you?

O Gi Sun: I went to Taejon and asked them to let me see Jun Sik. At first they dillydallied but they allowed at last. I was not permitted to go inside, so I met him through the wire netting of the ordinary meeting room for about three minutes. We could not talk much. Jun Sik said: "From now on, let's not be impatient but live elastically like a rubber ball." He had served his seven years' prison term but they threw him

again into prison. I made up my mind to live stoutly like Jun Sik.

Reporter: Jun Sik was transferred to the Chongju public security reformatory in November 1978 as he refused to convert, wasn't he?

O Gi Sun: I went to see him with spectacles for him. I told him that I received his letter just before I left and bought spectacles for him. He tried it on and was delighted, saying "It fits well." But his face clouded soon. He said he was beaten on account of his spectacles. According to him, they beat him, saying he was impudent as he wore gold-rimmed glasses. Reformatory section chief and three gaolers said: "Beat? When?" Jun Sik retorted that they trampled it down and beat him saying he was impudent. The reformatory section chief said they had only pushed him a little. My son said that the section chief was telling a lie and the latter stopped our meeting.

Reporter: It took you much time to go through the necessary procedure for meeting, didn't it?

O Gi Sun: They called me a hundred names before they allowed me to meet my sons and each time they did the same. They took one or two hours to find the names of my sons in the list. But they allowed five or ten minutes at most for meeting. They also obstructed our talking.

When I met my sons I forgot and could not say even what had been on my mind, feeling a lump in my throat. When I mentioned names of people in talk, the gaolers interrupted me, asking "Who are they?" and "Is that allowed in Japan?" So I asked my sons only after their health. It was the same in Taegu and Chongju.

Whenever I met my sons, the section chiefs or the heads of the reformatories came and my sons fought hot word battles with them.

Once Sung asked me to send in social science books to him. The head of the reformatory took them for those on socialism. Sung explained patiently that social science was different from socialism but the head said that anyhow books with titles including the word "social" were all taboo. When they fought such battles I was driven out.

Reporter: What was the condition of Sung?

O Gi Sun: He is said to be in a solitary cell now as ever. I am worried most about his health. He seems to suffer from cold all the year round because he cannot take exercises all day long in a small room. According to a person released, the cell is so small that he cannot even stretch out his limbs.

Reporter: I hear Jun Sik suffers from lumbago.

O Gi Sun: Yes. Now he has grown so weak that his whole body aches.

MOTHER'S EARNEST WISH

Reporter: I hear some people say that as your sons are Korean residents in Japan it is advisable for them to apologize to the authorities and return to Japan quickly.

O Gi Sun: There are some people who don't openly tell me to advise my sons to apologize but think that I fail to do what a mother should do—the maternal duty, because I don't use much money for their release. I am sorry for such people.

Reporter: I hear a Japanese special correspondent advised you to offer bribe for your sons' release.

O Gi Sun: When he said I could obtain the release of my sons if I offered much money as someone had done, I could not but be surprised and disappointed. He said to me if I really wanted to have my sons

released I should bribe the pro-south Korean lobbyists in Japan. I asked if there was anyone who was released by such a method. Then he said someone used 100 million yen. I was dumbfounded and felt surging anger. Suppressing anger, I told him that it was not the matter of one or two persons. He was embarrassed. If I want to obtain the release of my sons with money, I can try. But anyhow the world is full of contradictions. The poor people must die as they have no money.

Reporter: Recently some Japan-born Korean political prisoners were released and returned to Japan, weren't they?

O Gi Sun: As a mother, I envy those who were able to return to Japan after their release. I really expect my sons to return. But they think they are right and I believe that they will never apologize to return to

me. The students are right and the "government" should admit of its wrong and revise laws, I think. My sons are completely guiltless, I dare say. So I would not like to tell them to apologize. I even hate to think so. I wish my sons will finish the university course and live honestly while studying in society after their release.

Reporter: The author of inhuman politics was shot by his right-hand man Kim Jae Gyu, Director of the south Korean "CIA." And those who have advocated "Yusin" so far are now speaking about "democracy." What about them?

O Gi Sun: Though I think I should refrain from saying this here, they are now speaking of good things. But in the last analysis, they are of the same ilk as the dictator. It is quite strange. They were perfect yesmen of the ruler. When I say the ruler it may sound strange. But anyhow they were stooges of the shot ruler Pak Jung Hi.

Reporter: Kim Jae Gyu was the director of the south Korean "CIA" when So Sung was arrested. He killed Pak Jung Hi and says now that he was opposed to the "Yusin system" from the beginning and that he killed the dictator for a "democratic revolution". And they say much about the revision of the "constitution" but speak little about the revision or repeal of the laws for maintenance of public peace which restrain the freedom of thought such as the "Public Security Law," the "National Security Law" and the "Anti-Communist Law."

O Gi Sun: They say much about this or that, but there is no essential change. I don't know what's what. I am a south Korean. But I can't understand why they make such a row.

South Korea today offers nothing to believe in their statements. There is no essential change in politics. To sum up, they are revealing the nature of rulers....

The south Korean rulers have done nothing for over 30 years. So they must have got into such a habit. The country was divided. Before its division it was ruled by Japan. They have kept none of their promises. South Koreans are really strange. It is not good for me as a south Korean to speak ill of them. There are many good

people in south Korea but they are disunited.

Reporter: "Economic growth" in south Korea wins "admiration," doesn't it?

O Gi Sun: They say they have achieved "growth" but the people's life has not improved. People are all ill-clad. In my native place those who have three straw bags of rice are said to be rich. They say those who have provisions to last them several days are rich.

Reporter: Whenever there is a chance the south Korean rulers clamour about the "threat from the north" and "spies of the north" and what not. And they say the south Koreans are, by nature, anti-communists. What about it?

O Gi Sun: I pin my hope on the north-south talks. The reunification of the country is difficult but I want to see it achieved. Reunification is the only solution. I hope not only my sons but also all people languishing under the "National Security Law" will be set free. I pin my hope on the north-south dialogue. Unless such people are released, the north-south dialogue will not be successful. I wish my sons to love their country whatever happens. I don't want them to be traitors to seek a comfortable life.

In a word, I wish my sons not to betray others.

Our fellow countrymen are all good. No matter where they live, Koreans all wish their country to prosper and reunite.

Though my sons are being treated cruelly I love my country. I wish my sons not to betray others in any conditions. Koreans must be Koreans in whatever circumstances. I wish my sons to study hard and live honestly without betraying their country after they are released. Though they seem not to be set free easily....

Every mother hopes that her sons will be released without their mind being changed. I never want my sons to be set free by apologizing in spite of their innocence.

(The End)

Kim Dae Jung's Life at Stake

From "Letters from South Korea" Carried in No. 8, 1980 of Japanese Magazine "Seikai"

"Chon Du Hwan and his clique cruelly put down Kwangju. Maybe they wanted to prevent all people from rising again.

No doubt, everything was planned by them beforehand. They chose Kwangju to set a trap for Kim Dae Jung. And they wanted to isolate Kwangju by clamouring that the Cholla provincial people touched off their ill feelings against the Kyongsang provincial people. They also declared that Reds were active in the area to attach a label of Red to Kim Dae Jung.

There is a rumour that Chon Du Hwan ordered armymen to use in Kwangju dum-dum bullets prohibited by international law. Afraid that it would be discovered, they attempted to dispose of the dead and wounded in secret. Many corpses were carried away nowhere and burnt to ashes.

Many bereaved families received only notification of death without corpses.

Many bodies were scorched black by flame thrower.

When Pak Jung Hi was still alive, it is said, the cutthroats manufactured dum-dum bullets, agreeing between themselves to keep their power even if they should kill about 200,000 people."

Handbills which called on all the South Cholla provincial people to gather in front of the South Cholla provincial office building on May 21 for a struggle to defend democracy branded Chon Du Hwan as a "cursed man-slaughterer" and appealed like this:

"Dear provincial people! Do you know the Kwangju citizens' hearts bleeding for agony and wrath?

30,000,000 fellow countrymen who love the country! Do you hear this heartbreaking voice of the dying?

Democratic-minded soldiers! Speak out! Whom will you kill? That bloodsucker and human butcher Chon Du Hwan and the Yusin

remnants? Or innocent patriotic citizens calling for democracy?..."

Why is Chon Du Hwan so up to such a cursed despotism?

Nobody thought there was a rascal who wanted such despotism after Pak Jung Hi's death.

Herein lies, it should be frankly admitted, the very fault of the democratic forces and the people and their naiveness and credulousness.

"The Chon Du Hwan clique resorted to all ways and means. They never forgot to suggest that they were backed up by the USA.

Before anything else they made the most of the bogey of the threat from the north.

At his press interview at Silla Hotel on the afternoon of May 22, Chon Du Hwan talked nonsense: It would take them only two hours to put down Kwangju; the revolt was dictated by the Revolutionary Party for Reunification supporting the north; four of Kim Dae Jung's terrorist groups joined the demonstration; according to a captured spy of the north, he got an instruction on the Kwangju incident from the north; they caught spies with poisoned needle on them in Kwangju city and so on.

Needless to say, all these are inventions of Chon Du Hwan and his set.

The most hectic of the demonstrators were the agents of the Chon Du Hwan clique. They covered their faces with towels while in public.

The masses of people could not foresee such possibility at all."

Chon Du Hwan made a speech in the capacity of the acting director of the CIA on May 22 and referred in it to the so-called political development. He stated that the political program for democratization would be carried out without fail as promised by the Choe Gyu Ha administration as soon as the

social unrest was removed, and that papers would be allowed to act in their own way on the condition that they accept the press censorship in formality.

"He blackmailed that the military would never retreat once it determined. He also prattled that he would return to the army after sweeping away corrupt elements in power upon the stabilization of society.

Having heard of his statements directly or indirectly, quite a few people believed in them and felt a relief.

The pressmen sighed with relief at his promise, like a drowning man catching at a straw, at the very moment Kwangju was in the bloody tragedy.

Some of my friends lamented that the military would hurl the country into the dark abyss and scorch the whole land literally.

I said to them each time: How can they handle the affairs, with thousands of people kept behind the iron bars? How can they touch Kim Dae Jung if the people support him?

I also did not agree with those who said that if Kim Dae Jung came to office the Chon Du Hwan clique would stage a coup. I thought what the pessimists said was lacking in common sense.

But such was the common sense of the military of this country and the Yusin remnants.

It is illustrated well in the case of Kim Dae Jung. He was visited by some men sent by Chon Du Hwan. They told him the military corrected their opinion on him and no longer took him for a Red. The US embassy also sent a man to him, who praised his popularity among the people and even gave him an ostensibly kind advice on his future problem.

All this was a trick of Chon Du Hwan and his set to obtain time.

This clique are now attempting to apply the same tactics again. They say: Democratization is sure to come on schedule and so students should be quiet, and then we will go back to barracks.

They also send men secretly to churchmen to apologize that they acknowledge the fault of the military in the Kwangju incident although they cannot admit it openly lest the military should split owing to it. On the other hand, Chon Du Hwan prattles: The whole

army is not still under my thumb. There will be another scramble for leadership within it, so wait a little more. The tumult without will get the extremists stronger. Everything will be alright in the military only if you wait with patience....

There are some who, taken in by it, are waiting patiently with such self-consolation that they still have their hands in the democratization movement. Credulous? Or sluggish? Anyway, it is deplorable that there are people who take such attitude still today.

The democratic force has to review itself with a critical eye and, on its basis, recover from the present shock and take a more realistic posture."

From the night of May 17, the Chon Du Hwan junta concentrated all their activities on the removal of Kim Dae Jung.

"The vile begot the vile. Chon Du Hwan purged 40 generals through the December 12 incident last year.

There is no other way for Chon Du Hwan but to follow up the vile. In future too, he will race along that road, getting more ferocious.

It will worsen the national situation extremely.

On May 22, when the Kwangju massacre was afoot, the martial law command hastily published the so-called intermediate investigation report on Kim Dae Jung.

The report boiled down to these three points: Kim Dae Jung's political activities were to agitate the students and people. He is communistic in political creed, and he formed a political organization with people who had contact with the north from October 1972 to August 1973 when he was kidnapped in Tokyo.

But none of these charges were tenable in the court, as they were not political ones.

Why does his political activity become an agitation? They say his political lecture stirred up people. Then, does it not mean his assertion was right?

Why does his contact with students become a crime? They assert that he gave chairmen of students' bodies in Seoul University 1.8 million *won* as a fund. Why does it make a matter? Many students doubt its truth. Rather Kim Dae Jung dissuaded students from de-

monstration on many occasions. They charge him for having been a leftist when young. What does it matter to him? It was in his youth of about 20. Pak Jung Hi participated in the Ryosu-Sunchon mutiny in 1949 and a death sentence was passed to him.

Kim Dae Jung is also charged for having formed an organization with the alleged leftists in his ten months' exile. But how could he screen and banish such leftists in the free society? He is not the KCIA. Pak Jung Hi also had in his entourage some who were persecuted on the suspicion of Reds.

The organization with which Kim Dae Jung was affiliated comprised many people who were alien to the Reds even in the eyes of the Chon Du Hwan clique. And such organization steadfastly strove for democratization of south Korea under the guidance of Kim Dae Jung.

Pak Jung Hi persecuted Kim Dae Jung doggedly but never took issue on such points.

Granting that Kim Dae Jung's opinion made public abroad has something common with that of the north, it is not worth a surprise as long as he spoke as the Chon Du Hwan clique describe. Such opinion is fair and inevitable for a peaceful dialogue between the north and the south.

To our surprise, however, they, seemingly not self-confident of their own intermediate report, added that Kim Jong Pil and Kim Dae Jung were not arrested on a warrant but taken on the charge of violating the martial law command decree.

It is a political sport of reckless military men who are blinded with the lust for power."

But the Chon Du Hwan junta, driven into a tight corner, stop at nothing, making nothing of man-hunting. So none can foresee what will happen to Kim Dae Jung.

"Three rumours are afloat: the first is that the CIC was at a loss what to do with him at the very beginning of Kim Dae Jung's arrest because he was a future president anyway. But the order which came was to severely torture him. So a rumour goes round that he was already killed.

It is also said his neck was hurt so that he could not speak.

Another rumour says that Kim Dae Jung was brought to a meeting of leading pressmen, raised his right hand agape to take an oath and then declared that he was a communist.

They are quite unthinkable but possible in the light of the cruelty displayed in the Kwangju incident.

Anyway, it is true that he has been rudely treated."

Chon Du Hwan attempts to kill Kim Dae Jung as he did Kim Jae Gyu, make his death an accomplished fact and get the internal and external recognition of his rule.

It is bloodcurdling indeed. Kim Dae Jung should not be killed. He is the only hope of the south Korean people.

He may give a hope to the people. He may establish security, order and peace instead of confusion and antagonism while bringing about eye-opening reforms.

He is the very person who can propose the reunification of the north and south as the national ideal and defend democracy and social justice in south Korea with a realistic approach to politics.

He is the only man who deserves the trust and respect of the people. He has endured all bitter trials of life. Shall he be done away with by violence? If so, utter darkness will come where no one can see light again.

"I feel as if these days were those days of the March First Independence Movement in 1919. The people were suppressed at the point of the bayonet and dragged out in a line bound up with rope as those students in Kwangju. The Choe Gyu Ha regime is like the Li Wan Yong Cabinet under colonial rule at the time of annexation in 1910. Both of them are groups of traitors to the nation. We can expect nothing of them.

After the March First Independence Movement there appeared an organization representing the people's voice and linking the fellow countrymen at home and abroad. Now I think such an organization should appear in a foreign country. Then a storm of revenge will rage again at home."

If things come to such a pass as the murder of Kim Dae Jung, such action of vengeance will be inevitable.

FIFTH ANNIVERSARY OF PAPUA-NEW GUINEA'S INDEPENDENCE

September 16 is the day of Papua-New Guinea's independence, which opened up a highroad for its people to build a new society.

In five years after independence the Papua-New Guinean government and people have gained many successes in their struggle to consolidate already-won independence, eliminate the aftermath of colonial rule, build a new society and bring about the independent development of the country.

The government is taking a series of progressive measures to restrict and control the concessions of foreign monopolies, revoke various privileges of white officials, etc.

It is reclaiming fallow land, setting up rice, potato and vegetable cultivation institutes and experimental farms and developing stockbreeding.

The government pays deep attention to building an independent economy by actively exploiting rich underground resources.

Papua-New Guinea is directing great efforts to copper mining on Bougainville Island which takes an important place in industry. Copper mining plays an important role in the national economy.

Copper headings are exported in large quantities every year and small-scale processing mills have been built and are working now.

Log production is also increasing in this mountainous country.

The government follows an independent foreign policy and struggles against colonialism and racism.

The Korean people highly appreciate the Papua-New Guinean people's successes attained in building a new society after independence.

The relations of friendship and cooperation between the two peoples are making good development. In particular, the establishment of the diplomatic relations between the two countries in June 1976 marked a turning point in deepening mutual understanding and strengthening friendship and cooperation between the two peoples.

The Papuan government and people express their understanding of and sympathy with the Korean people's struggle for the independent and peaceful reunification of the country.

The Korean people always value them.

In the future, too, the Korean people will endeavour to strengthen and develop the friendly and cooperative relations with the Papuan people in the political, economic and cultural fields.

Sending congratulations and greetings to the Papua-New Guinean people on the fifth anniversary of their country's independence, the Korean people wish them greater successes in their struggle for the independent development of the country.

SHORT STORY

Immortal Liaison Agent

(Continued from the previous issue)

Song Hye Rang

Sung Ho needed his younger sister.

In the low-ceilinged room of the forest ranger's hut, that smelt of clay and tobacco, he had a chat with Sun Im. By the flickering oil lamp he told her that he was to carry out an urgent liaison mission and leave for an island in the South Sea. He was going to accompany the island's delegate to the North-South Joint Conference in Pyongyang.

"The Yankees took the Korean question to the UN, you know. They had disrupted the Soviet-US Joint Commission."

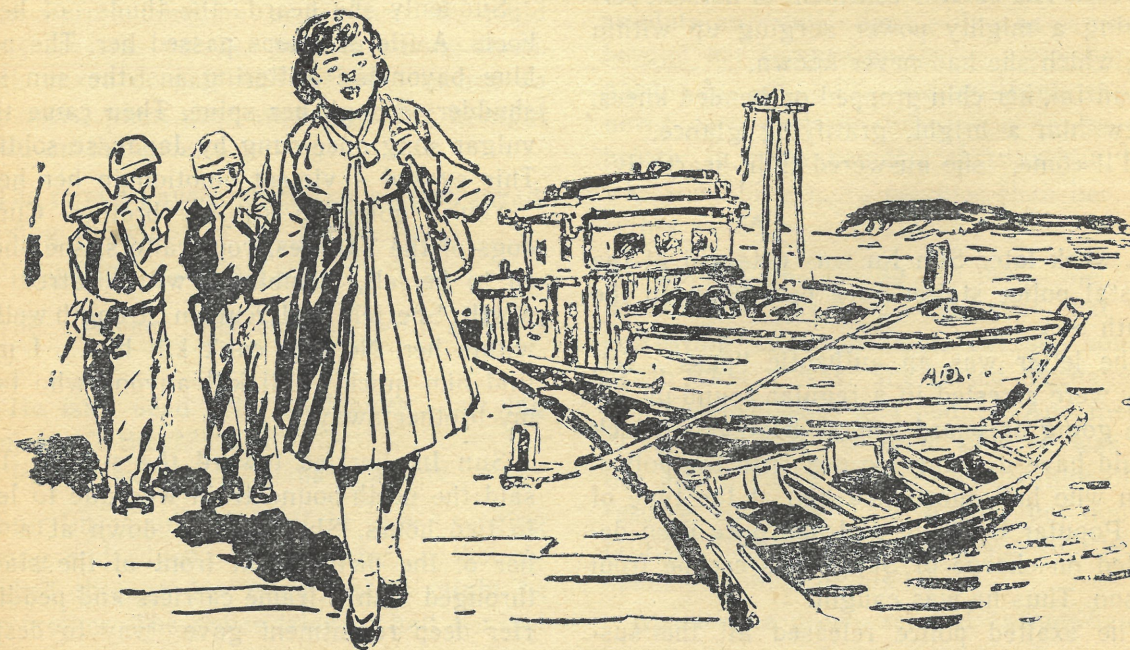
Sun Im gazed at her brother, nodding.

"They have framed up the 'UN Commission' there," he went on. "They're going to use it for the separate election... to swallow up south Korea...."

Sun Im again nodded imperceptibly.

"General Kim Il Sung has called a meeting of patriots in north and south to foil their scheme and take save-the-nation measures for reunification."

Knitting his dark thick eyebrows Sung Ho outlined the importance and objective of his mission. He spoke in a low yet powerful voice: The south Korean people's representatives and even some bourgeois politicians had left for Pyongyang to attend the conference. They were all anxious to see the respected and beloved General Kim Il Sung, and were now on their way across the mountains and along the coasts. The American imperialists and the Syngman Rhee ruling clique became desperate. The inhabitants of the island he was going to had laun-



ched a fight to save the nation against the UN Commission and the treacherous separate election. Huge puppet armed forces had been hurled in to put down their resistance. Two liaison agents had been sent there only to be arrested.

Sung Ho was so deeply excited that he spoke in broken accents. His sister got flurried and nervous, drawing long sighs.

Sung Ho took an envelope out of his inside pocket. It was a letter of an officer of the "emergency garrison command" on the X Island calling his fiancée to the island.

"You see, this is a 'pass', so to speak," Sung Ho's tone of voice was soft. "Won't you come along with me?"

Sun Im flushed out of shyness mixed with surprise.

How could he think I am equal to such a job? She wondered. But her wonder vanished in a moment. A sharp glint in Sung Ho's eyes betrayed great urgency. Sun Im decided she had to be at his beck and call.

He is infallible, she thought. He is sure I can do it. Sun Im was accustomed to having more faith in her brother than in herself, and now she became confident of herself, perceiving a mighty power surging up within her, which she had never known.

Sun Im, her chin propped on bended knees, threw him a bright, gratifying glance.

"I'll come," she answered light-heartedly.

* * *

A week later Sun Im was detained at the coastal police station of a port town on the South Sea.

The letter was an authentic "pass". Yet, they were arrested in a regular round-up before going on board a ferry boat. As ill luck would have it, Sung Ho met with the policeman who had questioned him at the time of the Popular Uprising and had once been demoted on charge of Sung Ho's escape from prison. Thus he was caught.

The exalted police released all the sus-

pected but Sung Ho without interrogation, even bidding them farewell.

Sun Im was among the released. The gorgeous silk jacket and skirt which she had put on at Seoul were creasy and the jacket strings got loosened. But she was not aware of it. All she found herself was carrying the dress parcel neatly wrapped up by her brother.

She was offcast. Hard as she racked her brain, she could not find a way out. She felt like bursting into sobs and walked mechanically. There seemed to be neither the past, nor the future, only the precarious present. Yesterday receded far behind and tomorrow seemed to have left her. She felt as if floating on a lump of ice in the ocean. A nightmare? She writhed to free herself from it only to see the stark reality that her brother was arrested and would be hanged.

It meant the end of her life, only blankness was awaiting her. The life minus her brother was meaningless. She carried her weary legs aimlessly as if in a dream. She was so sad at the thought of her brother, and madly anxious to return to yesterday.

Suddenly she heard the thuds of heavy boots. A file of troops passed her. The pale-blue bayonets glittering in the sun sent shudder through her spine. Then came their vulgar song once sung by Japanese soldiers. This evoked a violent emotion in her heart.

You're going to kill my brother. Cursed dogs of the Yankees, you traitors, she shouted to herself, trembling with hatred and wrath. She felt a Herculean strength welling within her. No, you can't kill him.... I must find him quickly. I'll kill anyone who takes my brother away....

Sun Im hurried toward the station. They said the north-bound train was due to leave in two hours. She squatted down at a corner of the dirty lot in front of the station thronged with A-frame carriers and peddlers. Her deep resentment gave way to despair

and a sort of remorse.

The shock had been so sudden and everything was over in a few days, and she could not resign herself to the reality. She wished it would be a dream. She would awake, and he would come to her side and with an affectionate smile ask what dream she had had. Would that all this be a dream, she prayed. But soon she realized it was no dream and found the situation hopeless.

The milky overcast sky hung low like her heavy heart. Armed military trucks shuttled up and down the road as if in a battlefield. Here and there peddlers and pickpockets kicked up rows. People ran to and fro, jostling, shouting at each other.

She knew the train would be leaving soon. Then there arose a hubbub at the station yard. This time even shop keepers rushed to the spot out of curiosity. Sun Im saw a prison car parking there. She sprang to her feet in spite of herself and darted towards it.

"Seems they are carrying felons."

Hearing people whisper, Sun Im pushed her way through the crowd. Handcuffed prisoners were descending from the car. Their faces were hooded, but at a glance she could see there was not her brother among them. With mixed despair and fear she turned on her heels, when she saw a stretcher brought down on the ground.

The crowd gave a start and surged ahead, defying the clubs of the police.

"Looks like he is dead."

The stretcher was covered with a white sheet.

"He isn't dead yet, so they're carrying him, aren't they?"

"Pity! I wonder if he has parents...."

Sun Im found herself in the surging throng and edged her way, for a thought flashed through her mind that it might be her brother. The police tried to halt her but

she kept on, unafraid.

"I must see who it is."

At her cry, the prisoner on the stretcher began to stir under the white sheet. Apparently, he was struggling to peep out. Sun Im stretched her hand but a policeman pushed her roughly on the chest. At the moment, an elderly woman on the opposite side pulled the cloth off.

It was Sung Ho. Sun Im saw him over the policeman's shoulder. His eyes were searching for the owner of the voice he had heard. Seeing this, Sun Im made another cry, accusing the policeman of his violence upon her, and drew her brother's attention. Their eyes met.

Oh, brother, her inward voice cried. But Sung Ho glared spitefully at her. It's me, brother, brother! she shouted to herself. Has he taken her for another woman? Or have I taken another man for him? She again surveyed his face—the yellowed, bruised, distorted feature—it was still he, it was her brother unmistakably... those penetrating eyes above all.

In his cold stare she read something stern, resolute and indefatigable. It was something beyond her comprehension, it seemed he regarded her as quite insignificant; she had never seen such an expression in his face before. It made her feel that to him there was something more precious than her. This rather saddened her.

What is he saying to me? she asked herself. She watched his eyes that were entreating and appealing, but she couldn't grasp what it was. She raised mechanically her long eyelashes and nodded. And instantly she felt as if she knew what he was saying and tried to smile to assure him of her resolve. Sung Ho kept staring up, nodding faintly. Then he closed his eyes tightly and opened. It must be his Okay.

By now he grew relaxed somewhat. He

threw a caressing glance at Sun Im—that understanding and affectionate glance filled with so much hope and love for her sister.

Sun Im absorbed his glance with every fibre of her body. It was like a passionate embrace, but she was afraid the police might suspect her, and she withdrew behind the bystanders and gave a long look of unbounded affection to her brother whom she would never meet again.

Her face, under the tousled hair, was pale with unfathomable sorrow and heart-rending resentment.

The train turned round the bend of Mt. Hwangto leaving a plaintive whistle in the grey sky but she stood for a long time like a lost soul.

It was the liaison mission entrusted by her brother that supported her and made her stay there. I must stay here and live to carry it out, she thought.

How many times I have vowed to meet his wish, whatever it is, at the cost of my life! She loved him very much, of course, but she was not yet able to understand the great love of her brother who had entrusted her with such a weighty task. She only felt that a new leaf of her life had been turned. Her mind was hardened as she walked quietly to the wharf.

3

Viewing the receding land, Sun Im felt that all the precious in her life and the memories, pleasant and sad, had been buried there forever and now she was embarking upon a grim voyage for the rest of her life.

The sea was rolling as far as the eye could see. The unceasing roar of the waves, too, seemed to be crying for vengeance.

The boat was filled with policemen and "National Defence Constabularies". Sun Im neatly dressed in a white silk jacket and

blue skirt stood out. Those in khaki uniforms swaggered haughtily and shouted at each other, putting on airs before her, but she paid little attention.

But for them she would have enjoyed the view of the blue sea to her heart's content, would have burst out cheers of ecstasy or sung beautiful songs, her jacket strings fluttering in the sea wind. Or she must have recited impromptu poems, given to the swaying waters.

But she was struggling to pass off as their officer's "fiancee" and allowed none of them to tease her. She pretended herself to be under the patronage of their superior, carrying her head high, but her heart was trembling like a leaf.

Some foolish constabularies were making jokes with comfort girls seated some distance away. The sight excited unbearable disgust in her. But meeting the watchful eyes of the hoggish soldiers she felt as if locked in the kennel of a savage dog—the animal she dreaded most.

It was the image of her brother that sustained her spirit. I must go, I must go at all costs, she said to herself.

They didn't dare to approach her, weighed down by the way she carried herself in front of them—the alert eyes, closed lips and calm dignity. They simply glanced at her askant.

As they neared the island, she grew uneasy even more. She was busy thinking about ways and means to prepare for the worst, but couldn't get anywhere. I'll manage anyhow, I'll think it out, she consoled herself. She threw back her shoulders from time to time, trying to ease her mind. Yet she found herself plunging into an abyss of oblivion and couldn't concentrate her thoughts. She was unable to think out anything; she just remembered the notion of rendezvous and passwords.

At each checkpoint she showed the letter.

The sentries surveyed her with suspicious, hostile eyes. They scanned her letter and let her pass, with sensuous smiles. And her fear turned to momentary relief. As she passed the last checkpoint she wished it had been the last but one. After all, she was not sure what was awaiting her ahead. She might have to tackle with new obstacles in her way to the rendezvous.

The island was burnt and lay in grey ashes. Acrid smell came from the cinders of villages and valleys. Not a soul was to be seen; only the stone barricades seemed to be speaking of the people's fight against the UN Commission and the treacherous separate election.

They are living and fighting even on this debris! Sun Im felt as if she had come to another world after crossing the threshold of death. The place was as quiet as a grave. Now and then the dull hums of military trucks were heard.

She collected all wits to remember her destination she had located on the map which she had read with her brother before leaving Seoul.

Thrown in the extreme difficulty her judgement grew unusually correct and she was able to take the right path at every fork. She walked confidently. After an hour or so, she came across an elderly man. The bent man carrying a stick with him. He appeared abruptly from God knows where in such a sheer bareness.

Sun Im felt a mixture of fear and joy and stopped short.

"How far is it to the Wolsan village, old one?"

"A good four kilometres. If you cross the stepping stones on the stream, you'll find cottages at the foot of the hill. That is the village."

She was beside herself for joy and started off. Having covered some distance, she look-

ed back by fits, but the old man was already gone. She had an evil premonition but there was no time to worry.

She walked steadily on and caught sight of the village. The elderly man was right.

She crossed the stream and went straight to the mountain village lying in waste. The burnt cottages looked hollow, with the remnants of the straw thatches hanging on the roofs. Not a tree, not a jujube plant, was seen.

Looking at the remains of the dwellings that had suffered terrible damages, she felt there was raging an undeclared war launched by the US imperialists and Syngman Rhee puppet clique.

How can I make a liaison here? She thought. She even wished there would be no rendezvous here, this would be no Wolsan village. She looked and, some paces ahead, found a well by a half-broken, blackened tree.

This was the rendezvous, no doubt. Sun Im stopped halfway. The cobbles around the well were dried up, and there was lying a disfigured dipper with its twisted rope, apparently pierced by bullets. The scene seemed to tell her that everything was over and there was nothing for her to do.

Thrown in despair, she made a few steps to the well. She walked slowly watching vigilantly around. The feeling of insupportable frustration gripped her.

What shall I do? she said to herself. The date of contact is one month ago. What have I come for? She reflected that if her brother had come he would have found some way out, but she couldn't hit any idea.

Everything went black before her eyes, her sense grew dull; she thought and thought but couldn't think anything out. She squatted down by the well and took the dipper and felt its rope to pretend to check it. She

was thirsty. She felt uneasy and decided to change the place. She rose to her feet and left to make believe to be looking for another well with a better dipper.

The village was in dead silence. She was the only moving creature in the thick dusk. She wished she would rather turn into a stone on the spot.

There was the sound of a rifle shot over a nearby mountain. She looked around, making as if she was trying to find another well. Then she felt she had seen something moving in a distance.

Sun Im held her breath. The spot was moving in her direction. Sun Im stepped back. It was coming, then paused for a while to resume moving, before it stopped again. Sun Im quickly hid herself behind the stone-fence of the well. It was a human being. She was goose-flesh all over. She could not and must not hide herself. For the first time she thought of her last, caught in a mixed hope and dread. She was ready for a showdown. But the approaching creature was a pregnant woman whose time was near. She was coming wearily, carrying on her head a water jug whose brim was badly broken.

Sun Im was relieved somewhat, but she had hardly imagined to see such a woman in this horrible desert.

The woman, face hung, came to the well, put her jug down and squatted with exhaustion. A faint groan followed. Her hair was in knot but was all tousled. It must have been a rich, lovely hair. And she appeared to be young.

Her face and body were swollen and the dark spots on her face made the whitish fringe of her eyes and lips conspicuous. Her bloodshot eyes were protruding, the grey and pale-blue lips parched up and stained with blood. She was disfigured.

The woman kept casting down her eyes.

So Sun Im had been able to scrutinize her and guessed that she was a woman entirely given to her fate. Sun Im asked her if they used the dipper lying there. The other raised her pale yet bloodshot eyes and looked into Sun Im's face and shook her head. She appeared to have no power to speak. What then made her come to fetch water here where no proper dipper was available. Sun Im went to her aid and threw the dipper's rope into the well.

She pulled up the dipper slowly, while watching the woman. The latter put her hand at the waist and heaved a sigh with difficulty. The water gurgled into the jug from the dipper in the hands of Sun Im, who surveyed her again. The woman looked vacantly into her face. But her lifeless eyes looked imploring. Sun Im approached a pace.

"You look very ill," asked she, stooping down. The woman still said no words and turned away her face, heaving a deep sigh. There was no reaction.

Her eyes were as imploring as before, but now they looked filled with despair. Sun Im asked in spite of herself.

"I've come to celebrate the wedding of Yong Sam." She was frightened, for she did not know what had made her put this question to a stranger. That was the password. The pregnant woman turned and looked blankly into her face.

She seemed in a haze. Gracious God! Sun Im pretended to be indifferent and tried to draw water for her. Then she saw the woman's eyes filled with tears. Her pale, parched lips quivered, and she mumbled. "Yong Sam has married three days."

"Oh?!"

Sun Im almost burst out a shout. That was the password.

(To Be Continued)



DO YOU KNOW?

DAY OF EDUCATION

We observe September 5 every year as the Day of Education.

On September 5, 1977 the great leader Comrade Kim Il Sung published the "Theses on Socialist Education" which is of great significance in socialist education and construction of socialism and communism, and clearly shows us how to conduct educational work.

The Theses is a great programme of education showing a true way to train people into independent and creative Juche-type revolutionaries and an educational encyclopedia giving full answer to the fundamental problems arising in socialist education.

The Central People's Committee of the Democratic People's Republic of Korea, by its decree dated September 19, 1977, designated September 5 as the Day of Education to commemorate the day of the great leader's publication of the Theses and his immortal exploits.

This day every year our people fondly recollect the successes attained in the educational work of our country which has turned into a "land of education" where everybody learns to his heart's content, and express their heartfelt gratitude to the respected and beloved leader for having authored such a great theses.

On the day colourful functions are arranged at schools of all levels.

RAINFALL IN OUR COUNTRY

The average annual rainfall in our country is 1,000-1,200 mm which is much more than that of the world—840 mm.

It differs according to regions and seasons in our country.

The regional distribution of rainfall is from 500 mm to 1,600 mm.

The average annual rainfall on the southeastern slope of Cheju Island and at Onjong-ri in Kosong County, Kangwon Province, is above 1,600 mm. It is the highest in our country.

Seasonal difference in rainfall causes drought and flood in our country.

Rainfall in July and August accounts for over 40 per cent of the annual one and it is very scanty in other months.

Rainfall in winter is only 3-15 per cent of the annual one.

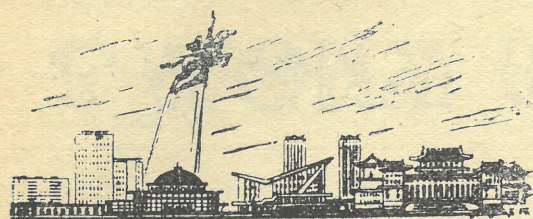
Summer is the rainy season. In this season much rain accounting for 50-60 per cent of the annual precipitation falls in all regions, except the south coast and the southern part of the east coast.

In summer the rain comes down quite often and in recent years it falls in torrential down-pour.

In autumn the rainfall sharply dwindles and clear and fine weather continues from October.

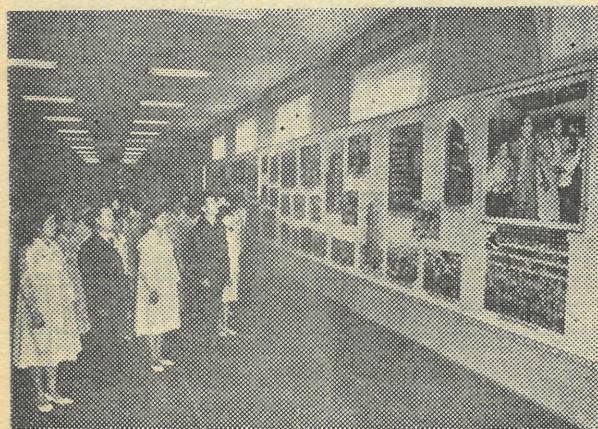
From April to June dry weather continues in our country. In these months the rainfall in almost all regions, except some parts of the south coast, is only 15-20 per cent of the annual one.

Under the wise guidance of the great leader Comrade Kim Il Sung a modern irrigation system has been established and river improvement projects and forest and river conservation vigorously promoted in our country, and we reap a rich harvest every year, unaffected by flood and drought.



NEWS

Photo Exhibition Held on 25th Birthday of Chongryon



Recently a photo exhibition was held in Pyongyang, the revolutionary capital, in commemoration of the 25th birthday of Chongryon (General Association of Korean Residents in Japan).

The exhibition displayed photographs showing the fact that the great leader Comrade Kim Il Sung illumined the road ahead of the movement of the Koreans in Japan and wisely guided it and pays deep attention to the work and life of Chongryon functionaries and our compatriots in Japan.

It also exhibited photographs showing the formation of Chongryon and its glorious and brilliant history of 25 years.

Photographs showing that Chongryon organizations achieved the close unity and cohesion of the movement of Koreans in Japan based on the Juche idea and are vigorously carrying on the patriotic work for the country's independent reunification and the prosperity and development of the socialist

homeland while firmly defending the democratic, national rights of the Korean citizens in Japan inspired visitors with great pride in having such a dignified overseas citizens' organization as Chongryon.

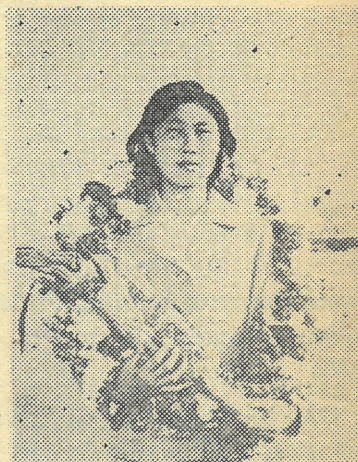
On display were also photographs showing returnees from Japan devoting themselves to socialist construction while living a perfect happy life in the socialist homeland under the loving care of the great leader who paved the way to their repatriation.

Our Runner Wins 3,000-Metre Race in International Athletic Meets

Our Merited Sportswoman Kim Ok Son came first in the women's 3,000 metre race in the 20th International "Golden Spike of Europe" Athletic Meets held in Czechoslovakia in June.

She breasted the tape, leaving the runner-up nearly 70 metres behind.

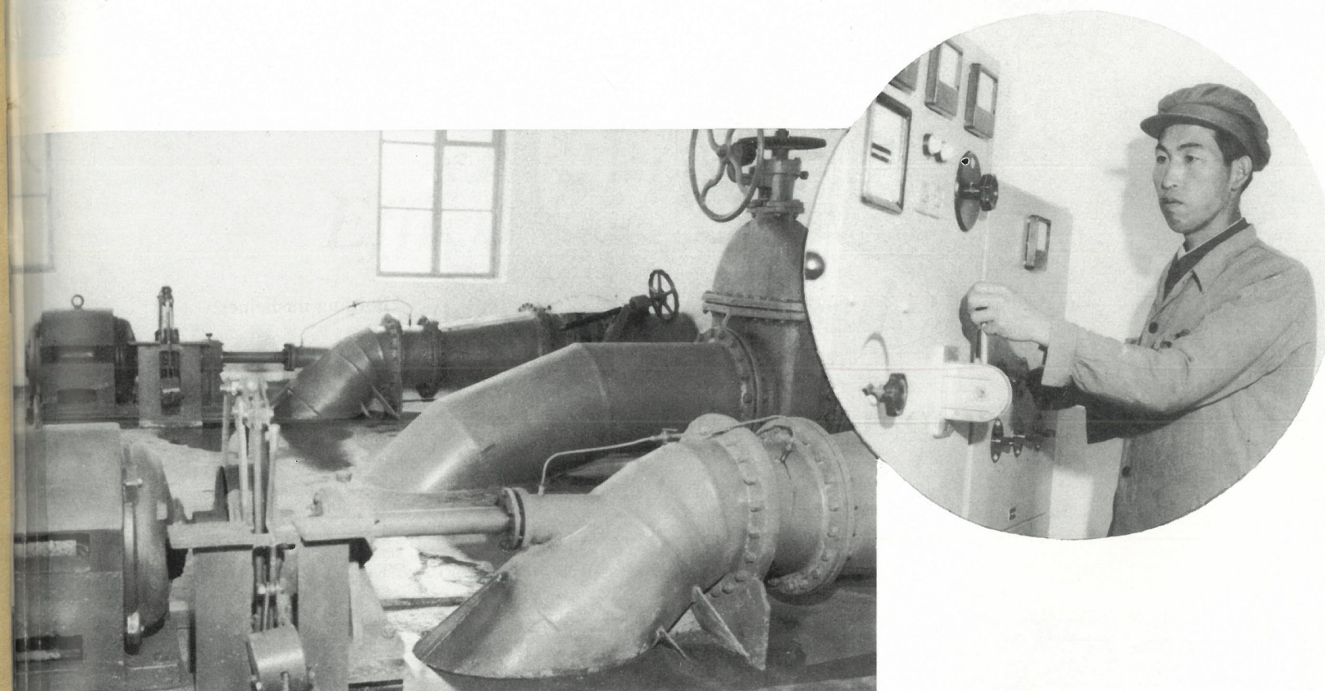
The race was participated in by many excellent runners from 20 countries including our country.

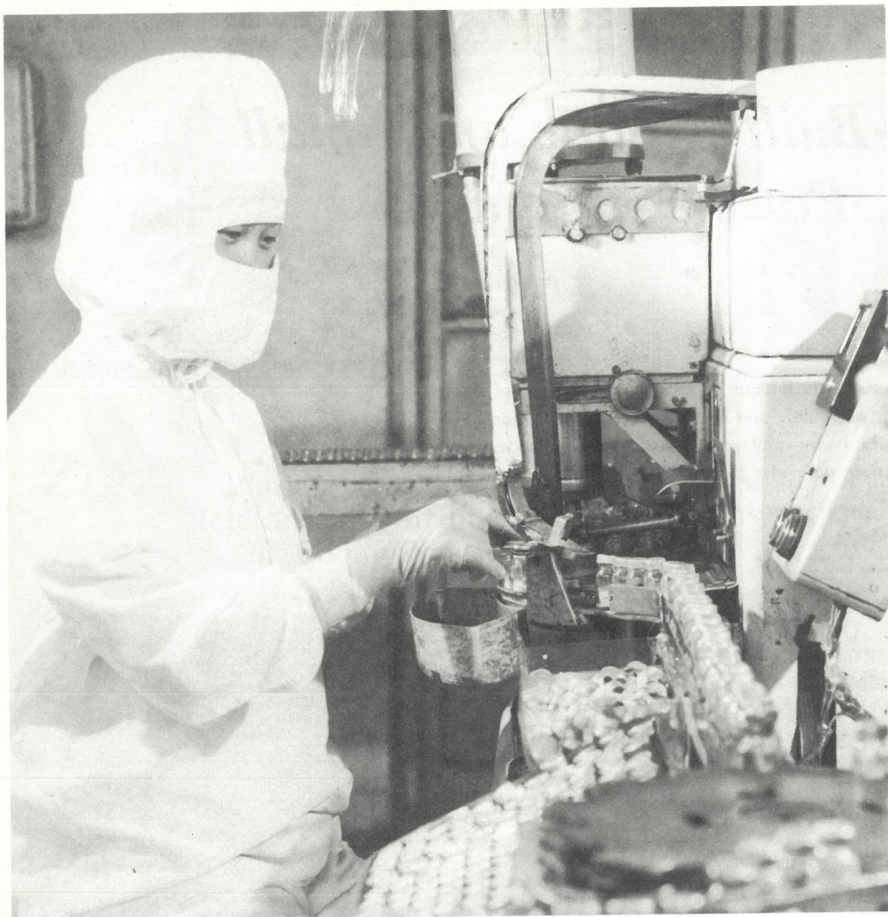


Newly-Built Middle and Small Power Stations

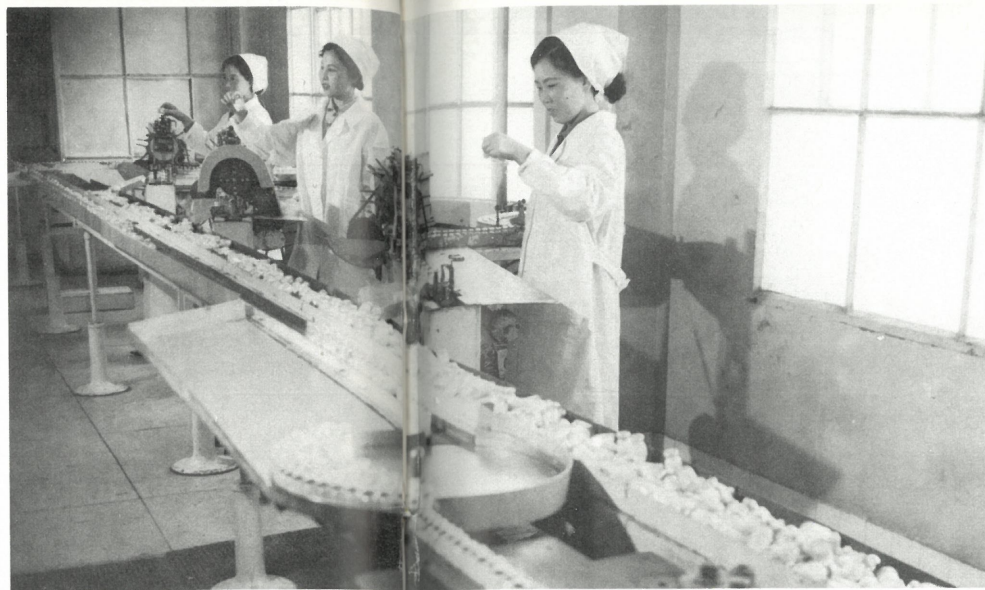
Our working people, in honour of the Sixth Congress of the WPK, have built two middle and small power stations near the revolutionary capital Pyongyang, using the fall of irrigation water.

Such power stations are under construction at different places in our country.





Bottling medicines

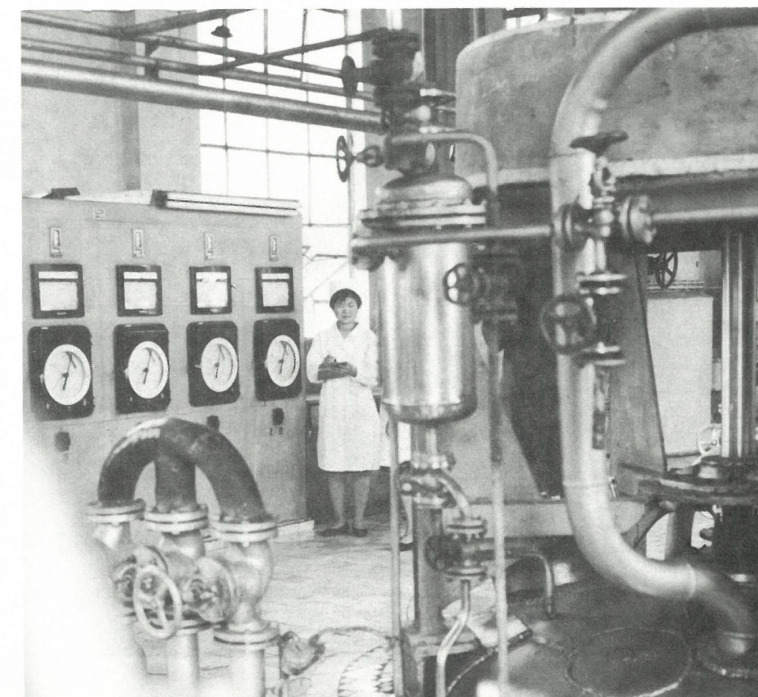
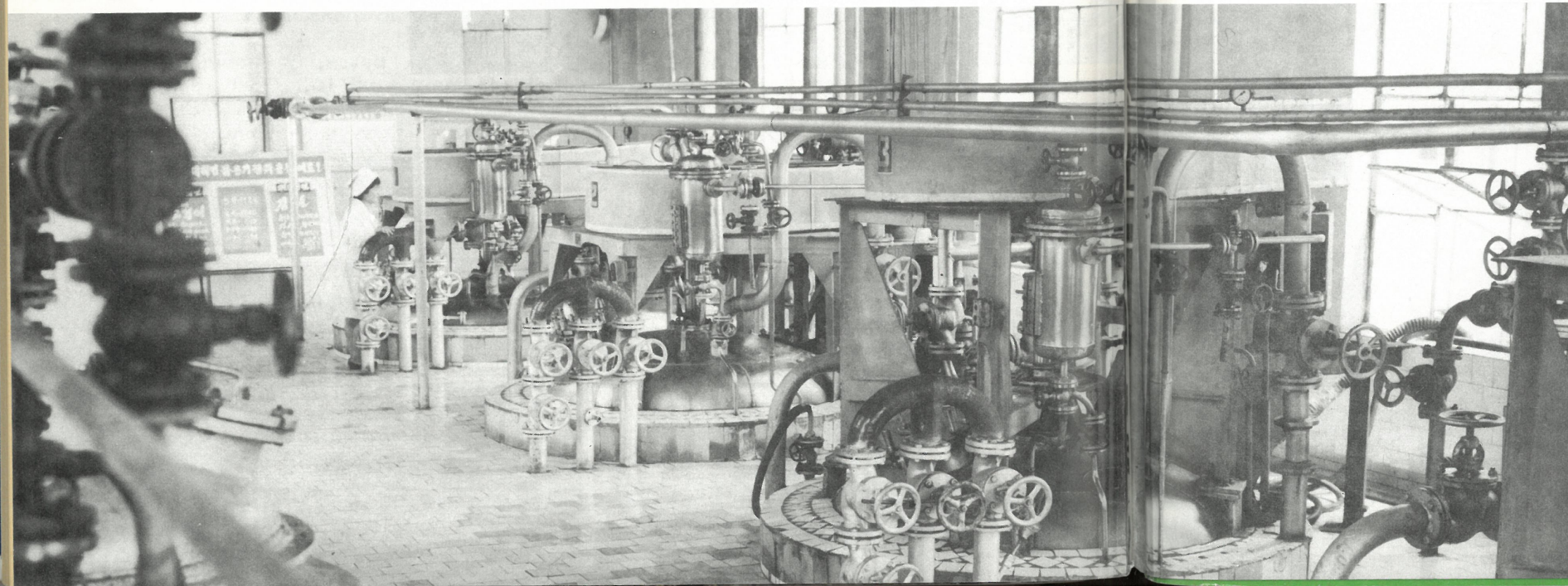


Modernized production processes

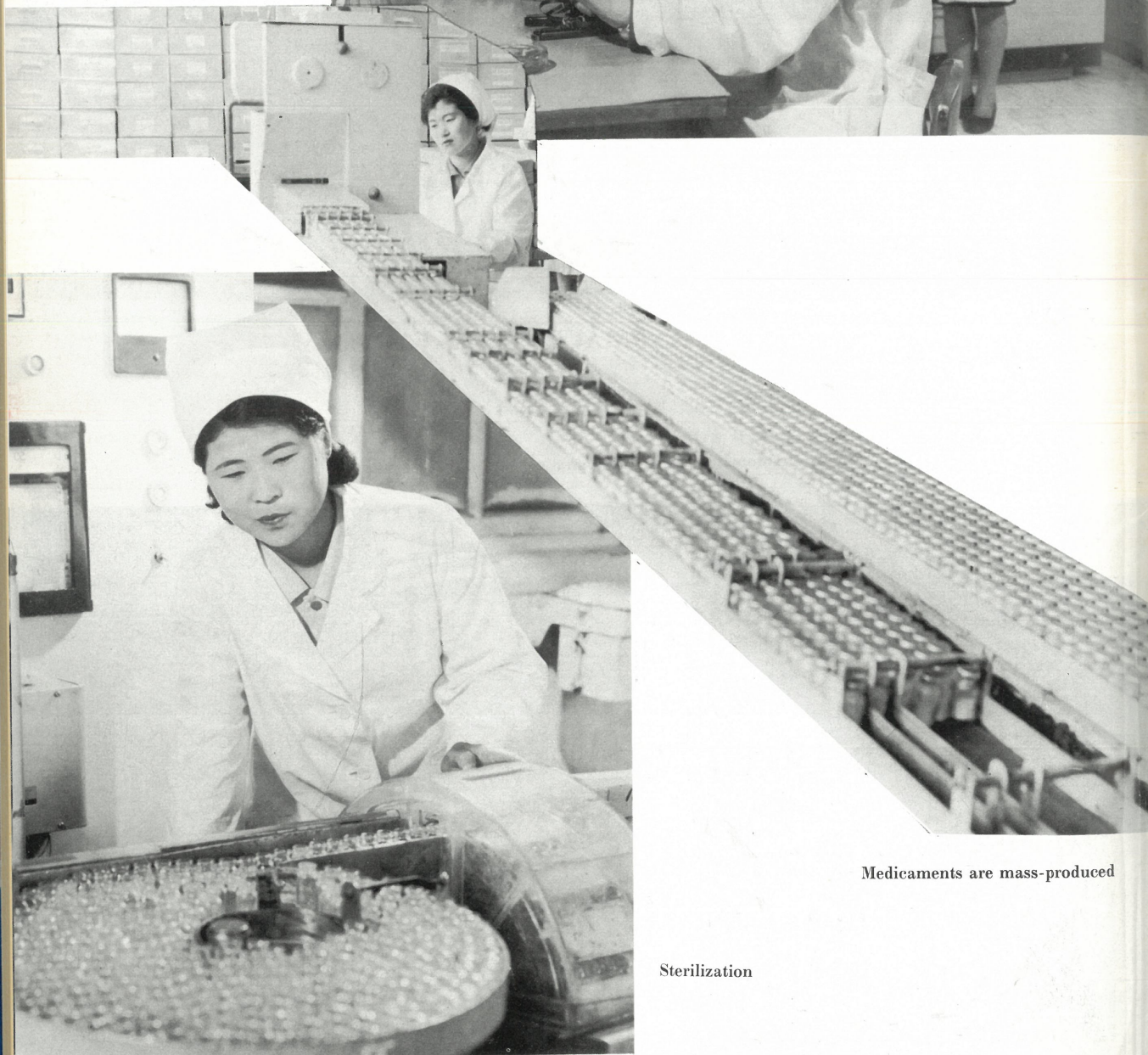
Efficacious Medicines Mass-produced

AT SUNCHON PHARMACEUTICAL FACTORY

Part of automated fermentation process

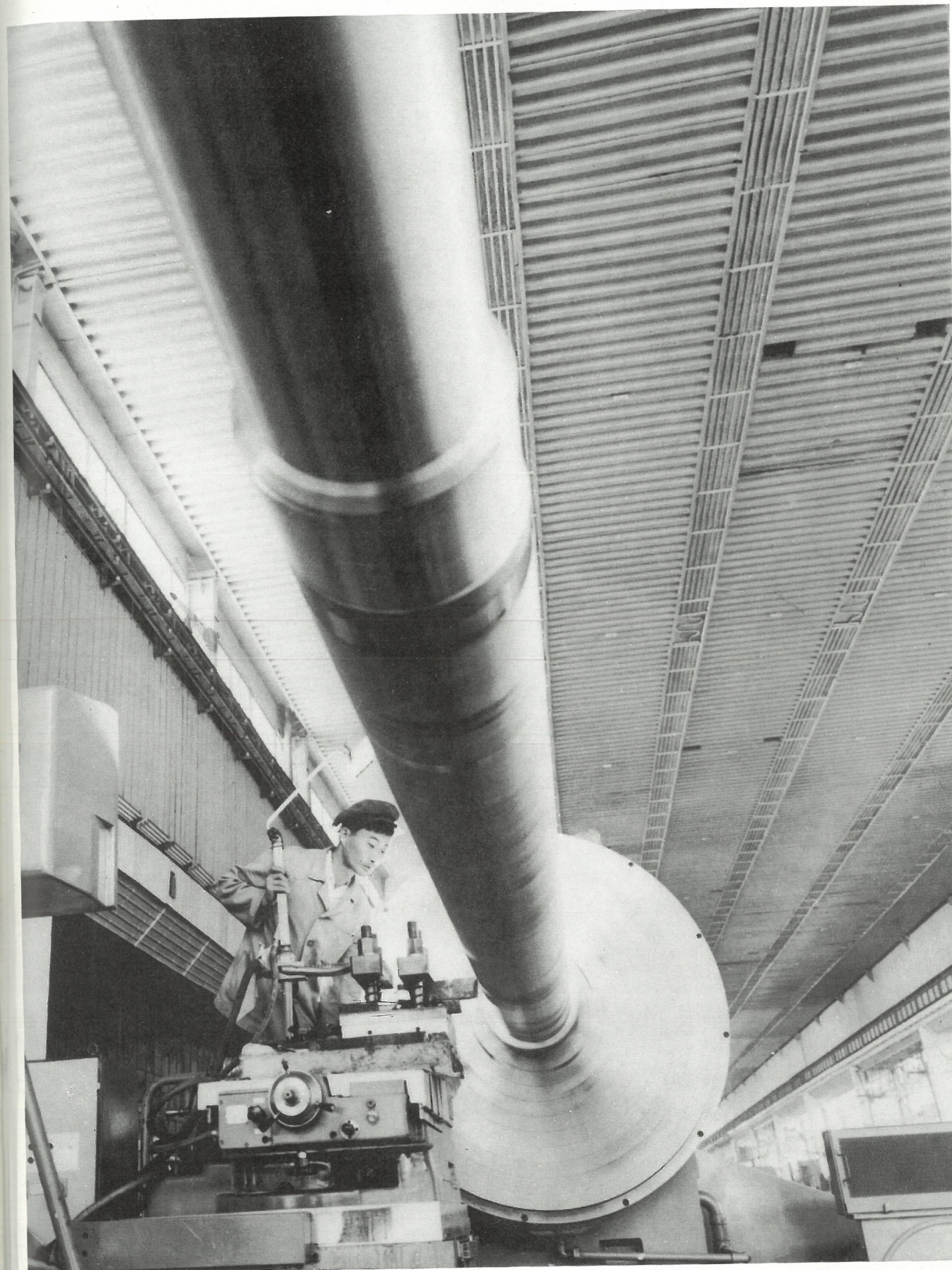


Scientists selecting highly-efficient antibiotics



Medicaments are mass-produced

Sterilization



No. 13502



Korea Today

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1980